John F. Conanti bodle

THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED

IN SEVEN CIRCLES.

A WORKE BOTH DIVINE AND MORALL, FIT TO BE PERVSED BY The Libertines of this age, who endeauour by *their detracting and derogatorie Speeches*, to embezell both the glorie of GOD, and the Credit of their Neighbours.

ROM. 1.22.23.

When they professed themselues to be wise, they became fioles. They turned the trueth of God into a lie, they worshipped and serued the Creature, forsaking the Creator, who is blessed for euer, Amen, For which cause God gaue them ouer to vile affections.

LONDON

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The Authours Protestation.

IF there be any positions in this present Treatise sauoring of vnrelished doctrine, either scrupulous, ouercurious, or repugnant to the censure of the *Catholick Church*, or of ciuil policy, I will be readie to disclaim the same & vpon ripe instruction to discerne the sure ground, which now perhaps is thereouered with snow to my palpable ignorance. I will be readie willy *Thomas* to renounce all errors and with *S. Paule* to *put away childish things* 1. *Cor. cap.* 13. But if the austerest *Aristarch* finde nothing blame worthy I cannot but lament at my fatal fortune, for I had rather that one *Paul* should come and mend me, then hath a thousand *Aristarchs* should commend me. Yet, *If I haue done well, and as the matter required*, without coish or courtly complements I confesse, *It is that I would. If I haue spoken slenderly and barely, it is that I could.* 2. *Machab. cap.* 15. If I haue done well according to the *Elects* expectation, let them glorifie the *wel spring* of weldoing. If I haue written ill, let them impute the same to my meane knowledge of good and euill, for of my selfe I am but a brittle bodie, incapable of all goodnes, without the assistance of his sacred *spirit* bare slender, and as it were nothing. Though I write of many things, of maruellous things, yet I write but of true and tried. *I speake much, but I cannot sufficiently attaine vnto it, for God himselfe is the perfection of all words. Eccles. cap* 43. And what oeuer I write or speake, I write and speake for the honour of his sacred *Maiestie*. Let the humble spirit read & ruminate them. As for the scornfull proud & the self conceited witall, who either of malice, or of ignorance detract from these things which they vnderstand not. Let these *Circles* become vnto them, as bitter pilles not to be digested or as stumbling blocks not to be traced or traduced, but rather to confirme them in their panicke and painfull feares.

Howsoeuer that these *Circles* or Positions seeme eyther ill sauouring, vnrelished, scrupulous, ouercurious, repugnant, erroneous childish blame worthy, slender or bare, I ingenuously request the ingenious *Reader* to deliuer *Augustines* charitable excuse on my behalfe, who being vrged with *Cyprians* erroneous authority, answered *Cyprianus aut non sensit hoc, aut postea correxit in regula veritatis, aut hunc quasi naeuum candidissimi pectoris cooperuit vbere charitatis, dum vnitatem Ecclesiae defendit. Augustin. Epist.* 48. *Cyprian* eyther held not this opinion at all, or afterwards he corrected it in the rule of veritie, or else he couered it, as a spot of his most pure breast, with the dug of charity, while he defended the vnity of the *Church*. He that writes many things, cannot but erre in some particulars. The best complexioned is not without freckles, moles, or warts. The purest mine all otherwhiles shootes out a faulty barre; The choisest garden brings forth vnprofitable weeds; and the chiefest creature, which euer nature framed, or art refined doth taste of some corruption. The *Greeks* finde fault with the *Papists*, the *Papists* with the *Protestants*, the *Protestants* with all of them, for (say they) *All that are called are not chosen*, and as the *Apostle* recordeth, *They went out from vs, but they were not of vs.* 1. *John. cap* 2. But why do I discourse of these transitory *Detractions* and defects? *Euery thing vnder the Sunne is vanity, all are lyars*, as well *Protestants* as *Papistss*, and *God* himselfe alone is without blemish. *Il certo ghiudici è Dio solo.*

TO

TO THE INCOMPREHENSIBLE MAIESTIE of the great *Iehouah*,

Alpha and *Omega*, the Beginning, Being, and End of all things, my soueraigne Benefactour and Redeemer.

O mangle true miracles with the razor of lying lips, were blasphemously to detract from thy might and mercy, O glorious Maiesty. *To mewe them vp within the darke caue of silence for worldly respectes, o. of contempt and delayes, were wilfully to encurre the censure of that careleſſe* seruant *which neglected the increase of his* Masters talent, *or the* curse *of that vnprofitable* Figtree, *which thy* Sonne *found without* fruite or blossome. *But to become guiltie of both transgressions were in-*

gratitude irremissible, and treason in the highest degree against thy holy Spirit, *the Ruler and Recorder of our Consciences. Farre be it then from a thankfull mind with thought, word, or deed to cancell or conceale, to detract or depresse eyther thy puissant name, or thy powerfull deeds. Thy name is hallowed,* Lord God of Hostes. *Thy name is registred* Holy, holy holy, *from one generation vnto another.* Our Fathers haue repeated vnto vs the noble deeds that thou didst in their daies, and in the old time before them. *Which likewise the verie* sonnes of Belial *could register and repeate, were not their hearts hardened as thy vessels of wrath. Depart therefore hence, ye maleuolent* spirits, *ye malicious spleenes, all ye that speake vanitie, for I am fully resolued to rehearse the workes of the glorious* God, *and to reade an Apologie on the behalfe of his sacred name.*

Let me looke backe but into the reuolution of mine owne state, and I cannot chuse were I as bad as Balaam, *or as curst as* Caiphas *(both which prophesied against their wils) but confirme the truth with an applauding* Alleluiah. The Lord gaue, the Lord taketh away, blessed be the name of the Lord. *Whether I liue or die, whether I lye on fortunes lap, or on fortunes rack,* Alleluiah, hallowed be thy name. Hosanna in the highest. *Thou hast kept me miraculously, as the apple of thine eye; and shall I forget thy miraculous keeping? Thou hast lately, like Father redeemed me from the deuouring death of fire and brimstone, and shall I proue vnthankfull for thy fatherly redemption? shall I bury the same in silence? No, mighty* Monarch. *I feele a*

motion

motion in my soule, vrging me to set forth thy glorious deedes, without regard to worldly complements. I will therefore as long as I liue, remember this litternesse of my life. I will record thy miracles vnto all posterities: Yea, to all men shall it be knowne, that it was thou, O Lord, which didst cause me to sleepe, and againe that it was thou which hast giuen life vnto me. It was thy pleasure to deliuer my life from the filthy pit, *as also thy seruant* Hezechias *glorified thee. It was thy pleasure to enchant that old stinging Adder, to extinguish the flames of the fierie Furnace, with the dew of thy Diuine mercy, and to exemplifie thy mirrour of glory on a mortall body.*

In times past when I was an Orphane, abandoned, abused of my neerest friends, with misconstruction of sober thoughts, and vnprouided in my native soile of sufficient meanes to liue according to my ranke and education, thou raisest vp friends vnto me (then as a malecontented Exul) *in a strange land, and as it were by chalking the way before me, thou gauest me grace to passe and repasse through a world of perils, after the example of thy seruant* Tobith, *whom thine Angell* Raphael *guided homewards to his Countrey, with greater comfort. O* Lord *of incomprehensible and incomparable prouidence, how wonderfull is thy power among the sonnes of men! How infinitely am I bound vnto thy soueraigne mercy, which hast exalted my fortunes, and extolled my name, not much inferiour vnto them, which but a little rather contemned me as the off-scouring of my Fathers house, as an vnprofitable logge,* vt pondus inutile terræ, *which likewise con-*

demned me, because I followed not their fond opinions. But the worlds globe is thine. Thou art he, which turnest our wheeles to prosperity or aduersity, as it pleaseth thee. Man planteth, man watereth, but it is thou, O heauenly Benefactour, *which giuest the encrease. Thou art he, which castest vp one, and castest downe another.*

To returne vnto the progresse of my life, out of the deepe waters I promised to proclaime thy miraculous might, exemplified on my poore person aboue seuen yeares past. What I promised I will performe. I promised to preserue thy miracles from extinction. Now therefore on the knees of my soule, what my heart conceiues with admiring thoughts, my mouth shall confesse with applauses of thankes giuing; euen in the midst of the congregation (as another Achior *in the presence of Princes) will I pronounce thy wondrous workes. The Axe was laid vnto my roote, as neere as* Abrahams knife *vnto* Isaaks *throate. I was throwne into the Sea when it raged with cruell stormes: And I said,* Now my day is spent, my dismal day is come. *But thou, which numbrest our dayes, and the very haires of our heads, didst on a sudden prolong my day, renewing the same as* the Sunne in Ahaz Diall. *Because I might turne againe towards thine holy Temple, and returne vnto my* Sauiour, *whom I had neglected, within a quarter of an houre after thou causedst the same Shippe, from whence I fell, to ouertake me, cleane contrary to the course of the rigorous windes and roaring waues, which then raigned and raged most extremely. Another time thy* lightning shone vpon

the

the ground, the earth trembled, and shooke with-all, *my house was battered about my eares with the artilleries of thy glory; and I quite despaired of this worlds light, being ouer-cast with sulphureous damps. But thou the Helper of the friendlesse, didst plucke me* as a firebrand out of the burning flames, *beyond all beleefe of mortall men.* O God *of vnsearchable wisdome, to what end hast thou reuiued my benummed senses? To what purpose hast thou reserued my soule aliue in such a glorious manner? Base, too base am I, poore I to attend thy glorious seruice. The world, the flesh, and the Diuell doe all conspire to keepe backe my willing minde. One while my flesh rebels against my spirit, another while my spirit rebukes that errour in the Temple of the* holy Ghost. *One while the false glittering glory of this earthly world, like the glistring gold of* Alchymists, *rauisheth my dull and indigested senses; another while the true light of thy heauenly world expels such visions of shadowes out of my shallow braine. One while the Infernall power stings my spirituall part, empoysoning it with those spirituall maladies, which we terme* the passions of the mind; *another while thy* Supernall power *controules this hideous* Hydra, *erecting vp thy* fiery serpent, *as a speculatiue signe, to cure my spirituall sickenesses. Thus liue I both in body and soule tossed vp and downe, like a Barke, with the waues of bad and good fortunes. Thus lingers my life alwayes at warfare, alwayes wauering; insomuch that I know not how to addresse my selfe, as a vessell of any value for thy workes of Honour.*

Moe tempests are yet behinde (dabis Deus his quo-

quoq, finem) *which thou & none but thou alone canſt calme. Doe but commaund theſe windes,* Peace and be ſtill, *packe hence ye bluſtring blaſts of Blaſphemy,* Maturate fugam, *and preſently they will vaniſh away (vaine as they be) at the ſloweſt motion of thy ſunny Word. Behold, how the* Prince of the Ayre *extols himſelfe among vs, how his Agents Giant-like doe reare vp mounts againſt the Heauens, re-edifying proud* Babels Towre. *Behold, how they ſhaue the members of their* Sauiour *with their ſharpe Razors in moſt blaſphemous and bloudy manner, breathing forth ſlaunders, and breaking our heades with their pretious balmes. No ſooner did thy ſeruant riſe, but* thy men of warre encamped themſelues againſt him, and beſieged his dwelling round about. They perſecuted him, as thou didſt, and were not ſatiſfied with his fleſh.

After the death of Elizabeth, *the wife of* William Vaughan, *who of late was ſuddenly ſtriken dead by lightning at their houſe of* Terra-coed, *in the* County of Carmarthen; *Sathan (to adde new ſorrowes vnto the old, and, as the Hebrew ſaith, to* ſeeth the Kidde in the milke of the Damme) *ſuborned the* ſpirit of Detraction, *like that lying* ſpirit, *which poſſeſſed* Ahabs Prophets, *to peruert many mindes, and out of their bruitiſh mouthes to bruit abroad diuers vaine rumours, derogatory to the mirrours of* Gods prouidence, *to the memorall of the deceaſed* Gentlewoman, *and to the credit of her ſuruiuing* Husband.

In

In this exigent to thee, that gauest the wound, and bind'st it vp, doe I appeale for equity. Thou seest, O Lord, *thou seest, how my name, fame, life, and state beginne to feele the brunts of tempestuous tongues: Nay thy great and glorious Name, thy workes of inscrutable worth are shot at with their rayling (but ridiculous) vollees, with their runnagate volumes of lies and libels. If thou sendest thy messengers of iustice to rouze vp my cowardly and vntowardly conscience, thou hast forsaken me (they say) thou hast cut off my credite, & cast down my flowre, euen the down of my flowre hast thou made to flie away in fleeces.* He appeales vnto God, but where is his God? He appeales vnto Iustice, but who is his Protectour? Come on, *they crie*, come on, and let vs quite vnroote him, for surely God hath vtterly forsaken him. *If I doe but holde vp the sword of iudgement against malicious malefactors, they hit me in the mouth with the effects of thy iudgements, as with choakt Peares, painting them out with artificiall cookeries, with varieties of impostures. If I separate my selfe but for a little season from their society, they sit vpon me in their Conuenticles of Curiosity, saying, that I am a selfe-seeming Saint, an Hypocrite, a melancholike Monke. If I suite my selfe sometimes (as there is a time to fling stones against the winde) according to their humourous dispositions, then I am a* Machiauell, *an* Atheist, *a Temporizer. If I tell them of their foule faults, of their tipsy-taking of* Tobacco, *of their swearing and swaggering customes, of oppressions, and other their heynous enormities, they vpraid me with the name of a picke-*

thanke, a Sycophant, a busie medler. If I admonish or require them to regard their othes and duties towards thy Gratious Maiesty, their Prince and Countrey, to represse such ranke Weedes, as would ouergrow thy goodly corne, thy godly children: they fouly scorne to be requir'd by me, they whoop vpon me, like sturdy Stentors, *besmearing my name with the note of a lewd liuer, and bidding me to remoue the beame, which bleares the candle of mine owne eye.*

In this sort doe ye play vpon me, O Satanicall Satyristes, *as though our patient Lord were eyther asleepe or careless of your cutting speeches. But take heede, that he strike not home, that he consume you not in his kindled fury, while ye persist in your wanton fittes. Iudge not, lest ye be iudged. For what authority haue ye to censure another mans seruant? He euen he, the* Lord, *is my Protectour, who is not clog'd with clay, nor clad with corruptible flesh, nor captiuated vnto affections lure.* It is better to trust in him, then to put any confidence in Princes. *I will therefore aduance forward my cause, and adhere more firmely to the mysterie of my Redemption. Maugre all the slings of meager mallice, or of pale-coloured Enuie, maugre all their lying libels I will affixe to the records of faith this resolued labell of my conscience;* My God hath not vtterly forsaken me, for I haue not vtterly forsaken him. *Hearken O* Heauens, *listen ye* Angels *of the* Highest, *and obserue (I pray) whether I be not forced to trie the talent, which my Lord hath giuen me, to straine the power (poore as it is) which he hath giuen me. But because the manner of the* Saints *assistance is as yet kept*

close

close from the sonnes of Adam, *let me returne to the* Spirit of Detraction, *who is retain'd a Familiar by the children of* Semei. How long will ye vexe *Iobs* soule, O mine enemies, and trouble him with wordes? Loe, ten times haue ye reproached him, and laughed him to scorne. Be it that he hath erred, yet his errour remaineth with himselfe. *I am content, O* God, *I am content, that thou, which searchest the heart and siftest the reynes, doe plague me for my secret sinnes, that thou point at my secret sores:* Tenero latet vlcus in ore putre. *Here lies a tetter, there lies a canker, and euery where a spot on thy polluted bodie:*

——————ilia subter
Cœcum vulnus habes; non lato baltheus auro
Protegat——————

Yet seeke I not to couer my corruptions vnder the golden robes of fraud, nor doe I grudge or grieue at thy fatherly corrections, no though thou hast hedged vp my way, that I cannot passe, though thou hast set darkenesse in my pathes. *Though thou make my kinsmen to forsake me, and mine acquaintance to forget me. Though thou cause them to looke grimme vpon me, to grinne at me with their enuenomed teeth, or goe about to grinde me (like* Ignatius *) as small as flower, whereby that contestation might well be mine:* Cui deerant inimici, ab amicis sum oppressus, *alluding to our* Sauiours *Prophesie, that* a mans enemies shall be those of his owne house. *Notwithstanding that all these, and Myriads of such crosses should light vpon me by thy permission, I will not murmure at thy*

visitations, nor complaine that I am causelesly tormented. But my griefe is (Oh it is a griefe of rebellious flesh and blood) that those Ismaels, *whose sights resemble* the windows of *Solomons* Temple, broad without and narrow within, *should desperately discerne their neighbors slips, straining at a Gnat, and swallowing down a Camell; that those leprous* Gehezies, *which haue as many webs in their owne eyes, yea, most vgly defects and vlcerous diseases in their eyes of vnderstanding, should laugh in their sleeues at my naturall deformities, and iudge of my secrete sicknesses; that they which are blacker then Æthiopians themselues, should insult ouer my vncleanenesse, and exalt themselues aboue the Heauenly* Angels, *who notwithstanding their height of Honour, cannot but be much impure in respect of their* Prince *of purity.*

But leauing these Libertines to their owne conceits, (because they shall know, that thy Seruant is master of his eares, as they are Tyrants of their tongues, Vos linguæ, ego aurium sum Dominus *) let my thoughts triumph in thy crosses of triall.* Thou hast deliuered me with *Iob* from six troubles; and in the seuenth the euill shall not touch me. I may therefore fall, but I shall neuer be cast out. *O iust Iehouah, if I had neuer fallen, I had neuer risen. And if thou, Lord, hadst not smitten me with a most violent blast of lightning, my soule had slept for euer in the slie of sinne. Nay more, if thou, O great Phisitian, hadst not miraculously boared my skull in time, and cured me of my sinfull Lethargy, my braine haa beene for euer distempered, diseased, and distracted of thy truth and know-*

ledge.

ledge. Againe, O Lord of light, if by the ſeuerity of thy doome I had not lately lien among Lions, Serpents, and ſauage Semeies, *whoſe teeth are ſpeares and arrowes, whoſe tongues ſwords, ſurely my ſtomacke had beene poſſeſſed with ſtouter thoughts. After this manner it pleaſeth thy gracious Bounty to purifie our humane vertues (like gold in the Fornace) through the fire of infirmity, to purge patience through paſſions, and humility through* Detractions. *For he is not worthy to taſte the ſweete, which neuer endured ſweat; nor is he worthy of thy* Chriſt, *which beares not his* Croſſe. *So for mine owne part I know right well, if* Sathan *had not buffeted me, and bitten me with his teeth of blaſphemy by thy commaundement, my purer faculties (if by thy Grace I haue any pure) had long ſince beene ſmothered vp in the duſt of oblition. Bleſſed therefore be thou, O eternall Father, which haſt quickned my ſpirit with thy ſpurres of iudgements. Oh let theſe ſpurres hold on their pricking, let my drinke be wormewood and gall, let the euill Angell ſting me with his taunting tongue, let my fleſh be martyred, or at the leaſt poudred with the brine of iuſtice; ſo that my future life ſhine in thy ſight, as the light of the Moone after a moſt darke eclipſe, I force not for all this worlds torments. The time (I hope) will come, when I ſhall ſee my* Redeemer *face to face, whom now I ſee in part, as through a cloud. The time will come, when with the abundance of celeſtiall ioyes my ſoule ſhall reſt glorified in* the bloud of the Lambe, *in the righteouſneſſe of thy Sonne our* Sauiour Ieſus, *to whom with* Thee *and the* holy Ghoſt, *thy* Cherubins, Seraphins, *and*

Thrones, *with the reſt of thy Heauenly Hierarchies and Intellectuall* Spirites, *in the Harmonicall Concent of thy Spirituall power, in one melodious moode, do ſing and ſound out inceſſantly*: All Honour, Glory, Praiſe, Ioyes, Iubilees, Trophees, and Triumphes world without end.

AMEN.

To

TO THE LORDS *OF HIS MAIESTIES* moſt Honourable Priuie *Counſell.*

IN Imitation of that *Burgundian* Boore, that ſaluted the *French King* with a preſent of Radiſh rootes, and alſo of the *Perſians*, who by reaſon of their countrey-cuſtome durſt not

Ire ſalutatum Satrapas ſine munere magnos,
Greet their great Lords without ſome gratefull gift:

Right prudent and prouident Lords, I preſent a meane obiect to your iudicious ſights. A meane obiect indeed, if yee regard the worth of the perſon that preſents it, or the perſon whom it concernes

cernes, being the ſpitefull *Spirit of Detraction*, yet tollerable perhaps, if yee receiue the preſentours readie will with the reflection of your comfortable countenance: but moſt noble, and worthy to be ennobled with your patronage, if yee reſpect the meanes and Circles, (as I know you doe) whereby this *Spirit* is *Coniured and Conuicted*, euen by the *ſword of Angels*, the myſticall ſword, the *word of God*: and alſo by the ſword of man, *Alexanders* ſword, the decider of our *Gordian* doubts. VVith the former ſword *Michea* confuted the falſe Prophets of *Samaria*, *Michael* cõfounded the *detracting Dragon*, and *Michaels* followers here on earth the *falſe Prophet* of our *Chriſtian* Church, that *deceiuer*, that deprauer of the *holy Ghoſt*, and of his pretious prõperties. With the latter ſword men puniſh men malicious men. With this ſword a *King* plagued *Midas* for his doltiſh *Detractiõ*: & a *Queene* plagued *Niobe* for her courtizan compariſon. VVhether theſe obiects be noble, tollerable, meane, or as waſte leaues good for nothing, ſaue for *Apothecaries* to wrap about their drugs, I ſubmit them, and compromit them together with my ſelfe to your *Honors* graue arbitrement, in hope that yee will aſcribe all imperfections to my want of perfections, to the breuitie of time, and to the ſodainneſſe of the *accident*.

For *the worlds great Thunderer* hauing lately taken vnto him my deare *wife* by a ſulphureous dampe of *lightning*, and ſhaken ſome part of my houſe with a *thunder-clap*, hath likewiſe ſtrooke me

me with ſuch an amazement in mine vnderſtanding, with beholding out of my tabernacle of fleſh and bloud the glorious gleames of his power, that truly I muſt needs confeſſe my ſelfe to be ſomewhat backward in penning and painting out this handy-worke of his, almoſt as ominous to me, as his *hand writing* was to *Balthaſar* in *Babylon*. To this I may adioyne multitudes of impediments as well of publike cauſes and ſuites abroad, as alſo of mine owne priuate affaires at home. All which concurring vpon me in confuſed heapes, ſome by importunitie of office, ſome of neceſſitie, and ſome by Sathans ſuggeſtion commmonly euery day ſince that fatall blaſt, cauſed ſuch vnpoliſhed points, as in the reading may occurre to your learned view.

And yet for all this, Right honourable, I had not ſo abruptly at this time haſtened on mine abortiue worke to your preſence, were it not, becauſe I would ſtay betimes the forward ſteps of *Sathan*, and alſo becauſe I would ſtop the vnpure mouthes of pratling *Momes*, and tatling *Niobes*, who *inter Bacchanalia* amidſt their pots of drinke, their pipes of *Tobacco*, and idle fits of iollity eſtabliſhing the ſhallow foundation of their reports vpon the flying and lying rumours of licentious *libellers*, doe blaſphemouſly blaze abroad to the derogation and preiudice of the powerfull *Lord of lightnings*, that the *Diuell* our ſpirituall *Tempter* acted this terrible tragedie. Some other times they giue out, that the ſame *Diuell* coniured

vp at mortall mens commaunds, tooke her away bodie and all, or at leaſtwiſe ſome principall part of her bodie. VVhich ſacrilegious imputation as I know *Gods* elect do alreadie both loath and laugh to ſcorne: ſo I doubt not but all others ſhall by this preſent Treatiſe learne to leaue it off as a poiſoned paradoxe.

Againe, there is not wanting a ſort of ſuſpicious *Critickes*, who arrogating to themſelues the giſt of Propheſie, or reuelation from aboue, doe make a taunting table-talke of this heauenly viſitation in lieu of a grace or ſalt to ſeaſon their meates withall, by attributing this vnexpected chance to ſome ſecret ſinnes of hers. VVhich *Scythian* cenſure all her acquaintance will contradict, and condemne of calumniation. All her familiar acquaintance wil conſent with one voyce, with one mind in the ſcrutinie of her triall, that ſhe liued as innocently, as induſtriouſly, as honeſtly, & as humbly towards *God* and man, as any whatſoeuer in all her country, without deceit, without *Detraction*. And if this be a Demonſtration infallible, that out of ſure premiſſes we inferre a ſure concluſion, that none dieth ill, who hath liued well, (for a good tree euer beares good fruit) and that we muſt iudge men by their liues, and not by their deathes, then dare I aſſuredly aſſume, that ſhe died as guiltleſſe as thoſe, *on whom the Tower of Siloe fell*. By the ſtayres of hell ſhe ſwiftly climed aboue the ſtarres of heauen. By lightning flames (as *Elias* in *fiery Chariots*) her ſoule ſoared vp aloft into the Region

Region of eternall light.

Otherſome in mine owne countrey more paſſionate, becauſe I reforme diſorders, and would redreſſe certaine miſdemeanures whereof they claime preſcription as an hereditarie or neceſſarie euill, doe euaporate theſe vncharitable ſpeeches touching my proceedings, that *God* ſent theſe prodigious euents, as prodromes and forerunners of his indignation conceiued againſt me for my ſeuerity of iuſtice. *Summum ius, ſumma iniuria.* Extreme iuſtice, extreme iniurie. Which *Detraction* of theirs I will only countermine with that graue authoritie, interpreting old *Auguſtines* honeſt minde; Raſh iudgement hurts not the perſon that is iudged, but rather him, that ſo raſhly iudgeth, *Quia cum volumus aliena per iram coercere, grauiora committimus,* by reaſon that when we would correct the faults of other men in paſſion, our ſelues commit more grieuous faults.

Another kind of *Detractours* meaſuring our actions by the ell of their owne guiltie conſciences, and vſurping the Popiſh partes of Ghoſtly Confeſſors, doe parley in priuate among themſelues, that our iuſt *Iehouah* darted this lamentable miſhap, as a myſticall ſcourge for ſome ſilent ſinnes of mine. At which accuſation I will not equiuocate, nor endeuour to acquite my ſelfe thereof with the preſumptuous *Phariſee*, for I frankly acknowledge, as one of *Adams* progeny, that I am throughly tainted with the leproſie of ſinne: whereof I expect no deliuerance at all by

any earthly *Æſculapius*, ſaue onely by the *fiery Serpent* which healed the *Iſraelites*. *I am carnall* as *S. Paul* ſaid, *and ſold vnder ſinne.* Yet notwithſtanding, if ſinne preſent doe not pleaſe me, I know that ſinnes paſt ſhall neuer harme me. But as there be differences and degrees in ſinnes, wherein for the moſt part I ſhake hand with theſe *Detractours*, ſo dare I partly aduenture to cleere my ſoule from one particular ſinne, (like as *Luther* iuſtified himſelfe from auarice) that my nature euer abhorred iniuſtice or partialitie, though I might haue hazarded the loues of my neereſt kinsfolkes. Let impious *Iſmael*, and enuious *Haman* (whoſe words are ſwords) combine together, let them throw forth what *Detractions* they can, like ſtumbling blockes in my way: I paſſe not for them. On the contrarie I will glorie with that Gentile in *Tacitus*: *Fulgorem bonorum à me nunquam prælatum, excubias ac labores vt vnum ex militibus pro incolumitate Imperatoris malle.* That I neuer preferred bright ſhining goods, but choſe rather watchings and labours, as one of the common ſouldiers for the *Empercurs ſafety*, and for the weale of my Countrey.

Such diſgracefull libelles ſpurging vp from the ſtemme of blaſphemous *Detraction* were diuulged and diſperſed abroad in all places farre and nigh. Which when I had throughly ruminated and reuo'ued in my mind, looking withal into the depth of their eankred corruptions, how that our *heauenly King* is highly iniured thereby, as alſo how that

that his *Diuine titles* are daily dishonoured, despised, and detracted with their wilfull, wanton, and vnwise speeches, whereby that member or outward sheath wherein our thoughes are folded, which should bee the faithfull Interpreter of the soule, *Oraculum animæ, speculum mentis, miraculum naturæ*, is commonly peruerted from Christian puritie to wilfull blasphemie, so that *Nazianzens* saying is verified in our age, *Linguâ dimidiam humanorum vitiorum partem sibi vendicat*, halfe the vices, which we commit, are committed by the tongue. Nay, our whole life is full of the tongues wickednesse: *Tota vita nostra linguæ delictis est referta*, as *Basil* wrote. At this prodigious degeneration my spirit seem'd to sparkle, as a blazing starre within me, portending miseries to such mischieuous wretches, yea, it burned as a blast of fire in the furnace of my bodie, incensing the principall powers thereof, (as kindes of greene fewell ordained for this purpose) to consume some of those sapplesse shrubbes, or at least (as smoking firebrands) to terrifie children from playing too much with sacred mysteries, from laughing, like vnnaturall *Cham* at *Noahs* nakednesse, from mocking at *Elishaes* reuerend *head*, and (to speake like a *Poet*) *from plucking ouerlong at* Iupiters *beard*, from polluting their fathers ashes.

These, these motiues, Right noble Lords, enforced me to expose abroad mine vntimely *Embrion*, not altogether shapt aswell as I intended, nor yet growne to that maturitie, as the *Satyrist* answered

ſwered in defence of *Virgils Æneads.*

Vt ramale vetus vegrandi ſubere coctum:

Like an old bough full ripe with barke.

But what perfect eſſence nature denies vnto it, or what complete forme Art conceales from it, I humbly craue that all may be conſtrued in good part by your Honorsboundleſſe bounties, wherto, as to a diuine *Oracle* or diſcreet *Rhadamanthes*, I flie for verdict in the behalfe of this worthleſſe worke, which once againe I dedicate *Dijs tutelaribus* to your heroicall vertues, eyther by them ſigned ominouſly with print of chalke, or with coale, or (according to the Greeke cuſtome) with the *blacke letter* ⊖ deſtinating *death*, to be cenſured worthy of immortalitie and of euerlaſting *Cedar*, or elſe to be cancelled in perpetuall obliuion and *Cymmerian* darkeneſſe.

θανατος.

To

To the Readers.

Readers, whether ye be men or women, kinde or curſt, friendly or frumping, all is one to me. I reſpect not your kinds, kindred or kindneſſes; your kinds being but natures inſtruments for propagation of mankinde. And for other reſpects, which are worldly, I force not at all, for Truth is ſpirituall, eſſentiall, internall, and cares not for outward formalities. Onely I weigh your tongues the Detracting *inſtruments of* Sathan *for both your genders, to the preiudice of your deere ſoules. In your tongues I finde no more diſtinction or denomination of male and female then I finde of your ſoules, which likewiſe are neyther male nor female, but al one. all alike in both your ſexes. I finde this originall accident coincident aſwell to tongues as ſoules, that there be good Æſops tongues, and euill Æſops tongues; the good ordained to heauenly Hymmes, to ioyfull Iubilees, to Angelicall* Alleluiahes: *the euill tongues to taunt, to detract, and with* Iobs wife, to curſe God and die.

Ye daughters of Eue, *miſconſter not my ſimple ſpeech. I taxe not all your tongues in generall. There*

are

are voices of Angels, *voices of* Men, *and voices of* Diuels. *The first are heauenly (as I said before) being sweet smelling sacrifices of* Christian *Quiristers, or holy Oracles of the* inward man. *The second earthly, as* sounding brasse *or* tinckling Cymbals. *The third hellish, as the roaring of a rauening Lion. The first I commend as* the rare song of a blacke Swanne. *The second I meane to amend as the penitent crie of* the prodigall childe. *The third and hellish voyce of* the spirit of Detraction *I commit as the* Parisians Mattens, *or* Scicilian Euen-song *into the Dungeon of hell, where is weeping and gnashing of teeth. These diuersities of tongues and voyces sprang vp from the same* tree of good and euill. *Out of the same* Eue (like *Lycurgus* his whelps, *or whelpish twinnes*) came Caine *and* Abell. *Vertuous Dames, let it suffice, that for your sakes I spare to play the* Satyrist *against the* Detracting Niobes *of this age. Onely I controule them with a gentle checke; and because you pleade in their excuse, that they be the weaker vessels, and not enabled with such a noble courage as the man: therefore I giue them the milder bridle, the golden snaffle.*

Curteous Readers, I speake not to you: for they that be whole, neede no Phisitians. Captious Readers, on you I call. Behold, here are bridling bits for your byting mouthes. Readers, yeeld to your Riders, shew your selues pliable, peaceable, and ready to receiue conuenient chastisements. Let not your customary hold of feasting fellowship, of giddy gossipping, or of Tobacco *taking, with-hold your mindes from our Cursory Lectures. Resist the Diuell, and he will flie from you.*

But

But I pray, what phantaſie drawes your wits aſtray, yee ſharpe-tongued ſouldiers of the forlorne hope? *Yee that were wont to daunt your foes brauely in the field, to conquere Kingdomes, and beate downe the enemies of* Chriſt *in forraine ſoiles, why become ye now-adaies ſo effeminate, as to conuert your ſwords into words, your powerfull proweſſe into pratling parlance? Why degenerate ye from your famous Aunceſtours? Too true it is, that ouer-much eaſe mars your generous ſpirits, welfare makes you wanton, and prouender prickes you forwards to turne deeds into* Detractions, *and in ſtead of Chriſtian reſolution,* to wage warre with your tongues, γλώσσα πολεμίζειν, *to incline to ſwiniſh companying, carouſing, and Tobacconizing: where many foule faults flocke together, and (as the nature of ſinne is to multiply) according to our Sauiour* Chriſts *words, where one wicked ſpirit is ſuffered to inhabite, there he brings in other in-mates, worſe ſpirits then himſelfe: ſpecially* the ſpirit of Detraction *firſt gets in his head like a cunning Foxe, and then by little and little enters in with his whole body, to the vtter ouer throw of mans little world; So that* Chriſtians *fall out to be* Antichriſtians, Apoſtles Apoſtates, *and manly ſouldiers ſcoldes and ſcoffers.*

To come neerer vnto you, what is the reaſon that this renowned people, who claime themſelues from Brutus, *are become ſo brutiſh, as to be addicted to goſſip-ales, Bride-ales, and* to bacchanales, *and conſequently to* Detractions *and deſcanning of other mens deſtinies; yea, and otherwhiles to diſcourſe of* Gods *ſecret iudgments?* Omne vitium habet patrocinium : *No*

vice without a cleake: no ſinne without ſome apiſh Apologie. Theſe iolly fellowes being driuen to this exigent, doe confeſſe, that corrupted cuſtome brought them to ſuch vitious habites. O cruell cuſtome! O hatefull habites! which worke the fatall and finall ruine of ſoules and bodies! Neuertheleſſe, as there is no cuſtome but may be altered, ſo for mine owne part I cannot beleeue, that cuſtome alone cauſeth man (a creature enriched with Diuine reaſon, and enfeoffed with free-will and election in many things, ſpecially in naturall and humane things) to carouſe, and then to reade ſlammering Lectures, both on the ſacred power of God, and on their ſimple neighbours ſoules. For ſome carouſe of cuſtome, ſome of wantonneſſe and company. Some againe delight therein, being ſophiſtically perſwaded, that the exceſſiue vſe thereof auailes much for their healths ſake, as a purger of ſuperfluous rheumes. Others fauour Tobacconiſme, *becauſe they would not ſeeme ouer-nice, melancholicke, or men by themſelues in the ſingular number, and alſo becauſe* Tobacco *might ſerue them in ſtead of ſalt or drie leaders to drinking, and conſequently vnto Detracting: but for the moſt part our Caualeers and Gentles of the firſt head ſucke in the ſmoakie vapour of* Tobacco, *becauſe they might counterfeit themſelues giddy or drunken (for it is no ſhame to be drunke with* Tobacco *) when they want copie of matter or ſtore of diſcourſe. Then they faine themſelues ſo long rauiſhed as it were in an extaſie, vntil after a thorough perambulation of their barren wits, and after long houghing, halking and hacking, they haue coined ſome ſtrange accident worthy*

thy the reherſall among their boone companions. Then as though they ſtarted out of an heauenly traunce, and as the Satyriſt *writes:*

Mobile colluerint liquido cùm plaſmate guttur.

Hauing their throats wel waſht with dreggiſh drugs: They recount tales of Robin-hood, *of* Rhodomonting *rouers, of* Donzel del Phœbo, *of a new* Antichriſt *borne in* Babylon, *of lying wonders, blazing out moſt blaſphemous newes, how that the* Diuell *appeared at ſuch a time with lightning and* thundring *Maieſtie, much about that horrible manner, as the Glorious* God *appeared on mount* Horeb, *raiſed tempeſts both on Sea and land, not inferiour to thoſe ſtormy Heteroclites of the weſt* Indies, *called the* Furicanoes, *ſhooke the foundation of the earth, battered ſuch Gentlemens houſes, and if they had not ſuddenly bleſſed themſelues better, he had carried away with him men, women, houſes, and all right into hell. Theſe or ſuch like feeble fables doe they ſcatter abroad among their fooliſh Auditors, while in the meane time, the* Diuell, *the Schoole-maſter of all lewdneſſe, appeares no where more forcibly then in the very midſt of theſe vncharitable Readers, yea, and perhaps his ſpirituall p y ſon er poyſonous ſpirit is exhaled and exhauſted with their* Tobacco *and draughts of drinke into their muſtie mindes.*

O Tongue, how is thy perfection peruerted, thy ſenſe depraued, thy ſound degenerated! How comes it to paſſe that the ſoules Embaſſadour is become a turne-coate Herald! Expectaui legatum, inueni Heraldum, *I expected an honourable Embaſſadour, but haue found a*

huffe-cap Herald, as our late Queene Elizabeth of famous memory ſometime nickt a preſumptuous Embaſſadour of Polonia. I expected to heare nothing but truth out of the mouth of Gods ſimilitude, ſpecially, to his neighbour in Chriſt, to Chriſt in his members. But (alas) I finde nothing but lies and libels. Omnis homo mendax. I expected for reformation, but haue met with ruinous relapſes. O Tongue, tongue, how miſerable are the effects of thy motions! Being made for a watchfull clapper to the Bell of Gods Temple, to pray for Grace, to comfort the ſicke, to confirme the penitent, to confute the abſurd, to confound the Detractour, why ringeſt thou out ſuch paltry peales? Why rageſt thou againſt thy Maſters will, againſt thy ſelfe without iuſt cauſe or neede? In thy youthfull time thou crakeſt and vaunteſt of thy vaine worth, burſting thy lungs welnigh with windy bragges. In thy more mellow or maturer age thou ſtandeſt elated in thine owne conceit, as though thy hoarie colour hath added vncontrouled truſt and truth vnto thy ſtale aſſertions. In all the progreſſe of thy wagging, in all thy proceedings, thou abuſeſt thy proper function: for which the Lord will not hold thee guiltleſſe at that vniuerſall Synod, when the heauens ſhall be folded together, like a booke, when our conſciences, the true table-bookes of our ſoules ſhall lie open without lies againſt vs, and we ſhall yeelde account for euery idle word.

These things expended and examined by me in the ballance of vnderſtanding, and fearing leaſt I might participate with them in their derogatory crimes, or encurre the penalty of trayterous Miſpriſion towards

our

our righteous Lord for my cowardly concealements, if according to that measure of spirit, which he hath bestowed vpon me, I reproued them not: therefore haue I published this humble Treatise, that therein, as in a glasse or map, they may behold the reflexion of their filthy faults extinguished and extirped. What do I know, whether the great God *hath deliuered me from diuers dangers for these or such like purposes? To this end was I borne, that I should doe my best to glorifie* God, *and edifie my countrey. To this end I wish with all the veynes of my heart, that what ability of wel-saying and wel-doing is defectiue in mine owne person, the same by the Diuine bounty may be liberally supplied to all others in this present booke. And that the Readers hereof may learne in sparing speech to follow the examples of the* holy Prophets *and* Apostles, *who for their honest admonitions and humble exhortations were ouercast with a cloude of scorne among the reprobates of this world, or at least wise, that they imitate some of the heathenish* Philosophers, *namely* Pythagoras, *who imposed* Decennale silentium, *ten yeares silence on his schollers, or* Socrates *who for many howers together would sit silently musing on the wonderfull workemanship of God, or* Arcesilas, Solon, *and other enemies of Detraction. To this end I heartily wish, that all they, which finde themselues subiect to this* spirit of Detraction, *may be terrified from that idle vse with such magicall motiues of* Michaels mysteries, *as I haue herein inserted, like as if the* Vtopian Syphograunts, *the* Athenian Ostracisme, *the* Romane Censors, *the* Spanish Inquisition, *or as if the*

ſtatute de ſcandalis magnatum, *being as it were* naturalis feritatis maſtix, *the ſcourge of ſauage nature, had ſtraightly bridled their lauiſh tongues within the precincts of their teeth and lips.*

Vos O Patricius ſanguis, queis viuere fas eſt
Occipiti cœco, poſticæ occurrite ſannæ.

To

TO THE CVRIOVS PAINTERS OF CIRCLES.

IF *theſe* lines *or leaues of my* Circles *drawne from the Center to the circumference be not all equall, or if the* points *and* prickes *of euery* line *anſwere not the Mathematicall proportion of the* Circle, *thou knoweſt, that* Veritas non quærit angulos, *truth reſpects not angles, triangles, quadrangles, nor artificiall curioſity. I care not for the enticing words of worldlings wiſedome, but I couet* the Spirit of euidence and power. *I couet matter more then method. And yet I labour ſo to linke them, that the line of nature may ſtand*

ſtand coupled with the points of Art, that both from the Center of truth be caried to a Chriſtian *circumference: for euẽ as the gifts of the* holy Ghoſt *be diſtributed diuerſly, and in diuerſe meaſures to* Gods *children, ſome hauing but one grain of faith being conuerted in the euening of their liues, and yet by grace adopted & adiudged worthy to receiue the like equal crown of glory, the like equall wages, as thoſe, which laboured longer in the* Lords *harueſt: ſo (to cõpare little things with great) let thy Grace (Ingenuous Reader) or gracious conſtruction counteruail the vnequal* lines *of my* Circles. *Where they exceed in their dimenſiue quantity, there oppoſe their diſtributiue quality for a counter-ballance,*

Et ſic omnes lineæ ductæ à centro ad circumferentiam ſunt æquales.

THE

THE

FIRST CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

Diuided into Lineaments.

LINEAMENT. I.

1 *To whose capacity the description of Spirits is difficult, and to whose it is easie.*

2 *The Authors inuocation to the Godhead, through whose only operation the spirit of Detraction is to be coniured and conuicted.*

THAT which is inuisible, transcendent, and not to be vnderstood in the land of mortall creatures, (such as is the description of Spirits) cannot distinctly be disposed according to the prescription of curious *Artists*: by reason that our knowledge here on earth is subiect to mutations, vanity of vanities, varnished only to the outward man, and quickly vanished either through distemperature

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of the braine, olde age, or death: and alſo, by reaſon that a ſpirit in ſubſtance & ſubſiſtence is ſupernaturally whole without Multiplication, Diuerſity, or Part, ſomewhat prodigious vnto Natures view. Yet notwithſtanding theſe infirmities, we may conferre about the metaphyſicall myſterie of Spirits, conteſting with the ſword of the *Spirit*, the word of *God*; not for haughty oſtentation, but for humble edification *comparing ſpirituall things with ſpirituall things.* 1. *Cor. cap. 2.* *The naturall man perceiues not the things of the Spirit of God, for they are fooliſhneſſe vnto him. neyther can he know them, becauſe they are ſpiritually diſcerned: but he that is ſpirituall, diſcerneth all things.* He that ſubmits his knowledge to the touch-ſtone of knowledge, to the higheſt power, ſcorning all Peacocke-plumes of *Apocryphall* tradition, and of old *Adams* impurities, diſcerneth all things. The Clerkes of *China* ſay, that themſelues do ſee with two eyes, the *Europeans* with one eye; and that all the reſt of the world are ſtarke blinde, not hauing any eyes at all. Euen ſo the ſoules of the ſupernall *China*, the Church truely triumphant, by looking on him, which ouerlooketh all things, doe ſpiritually diſcerne all things, 1. *Cor. cap. 13.* *and do know as they are knowne* The regenerated *Chriſtian* diſcerneth (though glimmering wiſe, or winking through a darke glaſſe with one eye) many things apperteyning to the lowly workes and louely fruits of the new man, *which* Col. cap. 3. *is renewed into knowledge after the Image of him that made him.* But the naturall man confined within natures compaſſe, can neuer diſcourſe, no nor dreame once of *Diuine* affaires. While the fleſh preuailes againſt the Spirit, our knowledge is as it were ſtilled with a deadly earthly dampe, and cannot appeare in that conſpicuous maner, as when our *Epicurean* natures become curb'd or crucified. There is ſuch iuſtling and buſtling, ſuch ſtriuing & ſtrugling betwixt the fleſh and the ſoule, that *Gods* peace is oftentimes to both their miſeries infringed. The Miſtreſſe therefore muſt ſtraightly correct her ſeruant, and that betimes,

times, before she attaine vnto her stubborn age, lest then she chuse rather to breake, then to bow vnto her wholesome will.

The austere consideration of this our humane fragility, caused the *Apostle* to write after this manner: *I tame my body, and bring it into subiection, lest while I preach to others, I my selfe become a cast-away*: For the soule that wallowes in sensuality, in fat, blood, and grosse humors, can neuer enter into the speculation of spirituall comfort. The smokie vapours, which breathe from thence into the braine, doe interpose a darksome mist of blockishnes before her eyes of vnderstanding; whereof let a fat paunch beare me instance. How can'st thou (saith the *Satyrist*) meditate on any thing praise-worthy, which hast such a large Ewer hanging forth a foote and a halfe from thy body? 1. *Cor.* 9.

——————*Cum tibi, Calue,*
Pinguis aqualiculus propenso sesquipede extat? *Persius Satyr.* 1.

Like as a Candle put in an earthen pot, enlightneth onely the pot, but being therhence remoued into a Lanthorne, illuminates the whole roome with a farre greater splendor then before: so the vnderstanding spirit of man, eclipsed with the foggie interposition of sensuall pleasures, lies infatuated and besotted, like an *Abbey-lubber*, not once able to crie out, *Abba*, Father: but thence recalled by the *holy Spirit of God*, and refined with competent fasting at due times, with contrite humility and conuenient meditations, it forgets the vanities of this cloudy world, and frames it selfe wholly to spirituall contemplation. And finally, separated and singled out from the bodies prison, it shines brighter then any starre. Then *Reason* shines without eclipse of errour, *Wisdome* without ignorance, and *Memory* without oblivion. Then shall we be able to contemplate with the eye of Faith, the awefull Maiesty of the mighty *Trinity*, the ineffable and inestimable felicity of our fellows Saints. Then shall we compre-

hend the myſtical meſſages of the heauenly *Spirits*, aſcending and deſcending in *Chariots* of ſacred fire, to the behoeſe of our *Chriſtian* brethren, and inuiſibly inſtructing the Church on earth; like as themſelues are both inſtructed and inſpired of their *Prince of zeale*.

2 But what am I, that preſume to weaue a worke of ſuch wonderfull forms in ſuch a baſe and broken loome? How dare I, with *King Vzziah burn incenſe vnto the Lord*, that am not ſanctified, nor of the tribe of *Leui*? how dare I, that am in his preſence more mean then the meaneſt moth or Atome, more abiect then any Ant; how dare I, being ſo mean an abiect, aſpire to ſet forth the obiects of his wonderous workes? Retire, O my ſoule, to the *Soule* of thy ſoule, the *Life* of thy life, the *Lord* of life, as to the celeſtiall center of all perfections. The Sun-ſhine of his mercie may diſpell thy darkeſome ſcurfe of Leproſie, & diſpence with thy *Bayards* boldnes. Behold thē, moſt mighty *Monarch*, thy poore *Publican* afraid of thine anger, aſhamed of his ignorance, conuerts himſelfe vnto thee. Correct by the inſpiration of thy *Spirit*, this aſpiring enterpriſe of mine, wch I intend for the diſcerning of Spirits, and diſabling of the maleuolent *Spirit* of *Detraction*. O *Lord* of incomprehenſible goodnes, graunt me my ſuit: & becauſe *I am a man of* vncircumciſed & *polluted lips*, let one of thy glorious winged *Seraphines* touch my mouth, that being purified, I may vtter nothing but truth. *The way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps*. Meaſure thou my ſteps, ô *heauenly Spirit*, mortifie my voluptuous thoughts of fleſh and blood, lighten mine internall eyes, that I may lift my lumpiſh ſpirit to ſpirituall cogitations, and apply my miſty minde to thine eternall influence, which cannot be ſeene at all with mortal ſight, but onely with moſt pure intelle ctuall minds, as thy ſeruant *Auguſtine* confeſſed: *Trinitas Diuinarum perſonarū non niſi purgatiſsimis mentib⁹ cernitur*. The eye of ſenſe and the eye of reaſon are both too dimme for diſcerning thee.

2. *Chron. cap. 26.*

Eſa. cap. 6.

Iere. cap. 6.

Aug. lib. 1. Trin.

thee. O illuminate my ſoule with the eye of faith; ſo that my fleſh being yoaked to my ſoule, my ſoule vnto reaſon, my reaſon vnto faith, I may couragiouſly conquere and coniure downe the Scrich-Owle of darkeneſſe into the dungeon of hell. Purge me with thy precious pilles, leſt in reprehending the *Spirit of Detraction* in others, my ſelfe do fall into the ſame traines, by the ſlie ſuggeſtions of that *Euill one*, who watcheth hourely (like a wily wolfe) to circumuent thy ſilly ſheepe. And thou my ſoule, *præmonita præmunita*, fore-warned fore-armed, do thy beſt to charme this ſpitefull *Spirit*, with charitable Characters of deepe Diuinity: *when he aſcended vp on high, he led captiuity captiue, and gaue gifts vnto men.* By vertue of theſe glorious gifts, the gifts of the *Spirit*, by the croſſe of our Sauiour *Chriſt*, coniure him vp and downe, that his couſenages and cheating craft may appeare to his clawbacke Clients. To all other charmes the *Adder* is deafe; hee ſtoppeth his eares, and will not obey, charme we neuer ſo wiſely. *Ieſus he knowes, and Paul he knowes, but who are we?* It is impoſſible for any kingdome to continue long, which is at iarre and warre within it ſelfe. To what purpoſe then ſtands *Medæas* Magicke in firreting out of Fiends? To what end ſeekeſt thou, O *Sibill*, to coniure downe *Cerberus* the hel-hound of darkeneſſe? What auailes your cunning, O *Circe* and *Calypſo*? Can *Dagon* ſtand before the *Arke of God*? No certainly. Therefore in vaine doe *Medæa, Circe, Calypſo*, and *Sibilla* labour to exerciſe their exorciſmes and ſhallow ſorceries within the Circle; nay within ſight of that fielde, where one graine of faith is ſowne. In vaine ſerue Witches wreathes where God is worſhipped. In vaine ſings he,

Ephe cap. 4. & Pſal 6. 4.

Act. cap. 19.

——————*Bacchare frontem*
Cingite, ne vati noceat mala lingua futuro.
With Bacchar binde the Poets brow,
Leſt wicked tongues him ouerthrow,

Though men ſpeake neuer ſo preciſely, neuer ſo pregnant-

nantly, though they ſpeake the wordes of *Angels*; yet if their ſpeeches be not filed within the *Circle* of *Diuine* wiſdome, nor link't within the chain of *Chriſtian* charity, the Church of *God* will neuer repute ſo catholike and ſo potent a *Spirit* as this of *Detraction* quite *conuicted & conuicted*. For (as that *Roman Criticke* girded a vicious *Senator*, ſaying, *Who can abide to heare thee iudge like graue* Cato, *whom the world knowes to be as greedy as* Craſſus, *and as gluttonous as* Lucullus?) Truely, for my part, I cannot more fitly compare ſuch glozing Scholers, then to a kind of glow-wormes, which becauſe they gliue & ſhine in the nights, the weaker ſort of people haue miſtaken for Sprites and Bugs. They therefore, that will rightly ouerthrow their ſpirituall foes, muſt not ſhoot outwardly into painted ceremonies, but into the ſource and ſpring of *Goodnes*. Deſcend then, yee *fierie pillars of faith*, and quicken our incompoſed *Chaos*. Diſperſe away our *Egyptian* darkenes, that we may paſſe on our iourney by night as wel as day, not only through the *red Seas* of *Detractions*, but alſo through the dangerous *deſerts* of this world, *into the land of promiſe, the land that flowes with milke and honey* of eternall life; where our conſciences ſhall for euer reſt ſecured from all future furies.

Plutarch.

LINEAMENT II.

1. *That the true meanes to conuict the Spirit of Detraction, is the Meditation on Heauenly myſteries, and on the operation of goodnes.*
2. *Mans curioſity in prying into Gods nature, ſtinted by a* non vltra.
3 *The deſcription of ſome of Gods attributes.*
4 *That his deſcription is too excellent for mans apprehenſion.*
5 *That Good or Euill cannot come to mankinde without his will.*

1 BEfore I ſound out the poyſonous power of *the Spirit of Detraction*, it is neceſſary firſt, that I begin with my homely talent to diſcourſe ſomewhat of his immenſiue glory, who

who is *Prima veritas in essendo,& dicendo, & primus omnium motor:* the first verity in being and speaking,and the first mouer of all ; and so by degrees to descend into the numbers and attributes both of the good *Spirits*, which attend their *Creator*,and likewise of the bad spirits which beleaguer vs with their spiritual suggestions out of darknesse. In the meane time,I adiure and coniure thee,thou false *spirit of Detraction*,to be silent, and not to interrupt my consecrated speech. Auoyd *Satan*, *anaunt taunting Tempter*. Auoyd I charge thee, *In the name of the great Iehouah*. Auaunt,againe and againe I charge thee,*By the omnipotent Spirit of the Word Incarnate*, by all the names and meanes, which are warranted vnto vs in holy Writ O blessed names! O blessed means,which preuaile against the gates of Hell ! O blessed *Vicar* of *Christs* Church ; *Gods Register* of charitable Charters, which inrols within the booke of my soule,I meane,within my conscience, this warrant of faith,that serious speculation on heauenly mysteries, and on the operation of goodnesse, (and that with admiration rather then with affectation) treades downe the head of that olde *Enchanter*, and quite tramples vnder foote his false faculties; whose spirituall spite sophisticate with subtle spels,with *Sardonicall* sports,and *Siren-like* songs, I doubt more then all the *Papists* palpable Spirits and reall Diuels, deuised for the most part to gull the simpler sort.

O Father of al things visible and inuisible,if I presumptuously prie into the maze of thy mysticall nature(as sometimes did a Philosopher of *Greece*) the more I muse, the more I stand amazed. I finde those auncient Characters of *Non vltra* somtimes engrauen on *Hercules* his pillars, firmely imprinted in my curious braine. My soule sees no other obiects then infinite Entity, Eternity, Immensity, Immutability,Impassibility,Immortality, all life, all motion,all goodnes,all truth,all vnity,all perfection. 2

O my Soueraigne *God*, if I contemplate thine vnderstanding, 3

ſtanding, my poore vnderſtanding being but a ſparkle in reſpect of a world of fire, failes me, and, as a candle at the flaſh of a ſtrong lightning, ſuddenly extinguiſheth: for in thine interminate vnderſtanding there reſides infinite wiſdome, omnipotency, prouidence, predeſtination, true reaſon, true knowledge, and the repreſentation of all thy workemanſhip. If I enter into the ſpeculation of thy gracious and inexhauſted will, I ſhall want words ſignificant to expreſſe the ſingular proprieties which depend theron, as comfortable grapes, on one goodly cluſter or bunch. Thy Charity, thy Iuſtice, Mercie, Clemency Loue, Patience, Magnificence, with other attributes which we doe not deſerue to know, attend on thy powerfull will.

4 O mighty Deity of vnſearchable worth, as thy Prophet *Dauid* ſaid, *Such knowledge is too wonderfull and excellent for me, I cannot attaine vnto it. Whither then ſhall I goe from thy Spirit, or whither ſhall I goe from thy preſence? If I climbe vp to heauen, thou art there: If I goe downe into hell, thou art there alſo.* Thou beholdeſt all our doings with exceeding patience. Thou art wholly in the world (as mans ſoule is wholly in the braine and body, and diſperſed through euery part of the ſame) and ſeeſt as in a manifeſt map all the world ouer. Thou art preſent with vs in our cloſeſt counſels, in our cloſeſt cloſets. *Thou art deck't with light as it were with a garment.* Thou art moſt glorious in heauen, as mans ſoule in the head is moſt conſpicuous, and therehence (like the Sunne with his influence) illuminateſt all places, and ſearcheſt the very ſecrets of our hearts and reines; for the light dwelleth with thee. Thou art a moſt pure, perfect, and actiue forme, without any mixture or compoſition of matter or forme, or diſtinction of parts. Thou art the beginning and the end of all things; the beginning without beginning, and the end without end.

Pſal.139.

Pſal.104.

5 To end before I haue ſcant begun, thou art al ſight, all hearing, all vnderſtanding, all reaſon, the origen of all goodneſſe.

goodnes. *Totus oculus, totus auditus, totus uncus, totus ratio, fons omnium bonorum.* Thou art aboue all things, and yet not elated. Thou art in all things, and yet not concluded. Thou art vnder all things, & yet not restrained. Thou art great without quantity, good without quality, iust without wrath. All our ioyes, al our pleasures, al our profits, all our welfare arise from thy fruitfull bounty: as on the contrary, all our losses, all our crosses, all our misfortunes proceed by our deserts, from thy iust conceiued fury When thou sendest out thy Spirit, we are recreated. *When thou hidest thy face, we are troubled.* Whither then shall we, miserable caytiues, flie? whither? From our displeased God, to our pleased God; from our angry Father, to our patient Father. Where shall we finde goodnes, but with the Author of goodnes? *Omne bonum à Deo profluit, in eundemq; tanquam in causam principem & finem vltimum reflectitur.* Euery good springs from God, & againe the same returnes to him, as to the soueraigne cause and last end. He, euen he it is, that subsisteth aboue vs through his prouidence; round about vs he substitutes his Angels, as it were in fiery Chariots, in vs he breathes his fiery Comforter. *He maketh his Angels Spirits, and his Ministers a flaming fire.*

Iran. l. 1. cap. 19

Psal. 104.

Dionis. Areop. l. 1 de Hier. cælest. cap. 1.

Psal. 104.

LINEAMENT III.

1 *The admirable incorporation of the three persons in Trinity.*
2 *Their mystical operatiõ vnfolded according to our resonable capacities*
3 *How God is said to be in heauen.*
4 *After what manner the Trinity doe differ one from another, either in Appellation or in Operation.*
5 *That the Pagan Poets, like Apes, aymed at Gods mysteries by their darke Allegories.*

IF I meditate on the admirable *Hypostasis* of the *Deity*, I am rauished with an extasie, to behold their heauenly Harmony, their consort, their consonance, and their proportion. *Goe*, said

1.

Mat cap.28. our Sauiour *Chriſt* to his diſciples *and teach all Nations baptizing them in the name of the Father, of the Sonne, and of the holy Ghoſt.* The Father vncreated, the glorious Word begotten of his euer-being ſubſtance, the holy Spirit of comfortable loue out of them both producted. All three (like wicke, waxe, and light) incorporated in one glorious Torch, as the beames and influence of one Sun, or as waters of one fountaine, or as *Peter*, *Paul*, and *Barnabas*, all three building vpon one Rocke, and preaching the ſame doctrine: or as will, vnderſtanding, and memorie, the reflecting Image of the Deity in one ſoule, equally partakers of one vndiuided *Godhead*, one light, one power, one beginning, one maieſty, one glory, and one authority.

2 Thus hath this *One Diuine Spirit* three peereleſſe properties; the hauing of euery which property is called a *Perſon*; a terme, which we giue to ſhew the peculiar being of a reaſonable ſpirit: which word *Perſon* alſo the *Gramarians* haue diſtinguiſhed according to mens common conference, into notorious appellations. As when *God* ſpeakes of himſelfe, to ſignifie his inexplicable eſſence, he ſpeakes in the firſt perſon ſingular, *Iehouah, I am*
Exod.3. *that I am. I the Lord thy God.* When after deliberation, he vtters out his determination: then the whole *Godhead*, with a cleere diſtinction of the perſonall functions, ſpeaks according to mans capacity in the plurall number, *Let vs*
Gen.3. *make man*: that thereby we might note his deliberation before his determination, & then both of them made manifeſt by his omnipotent Word. And foraſmuch as a perſon is nothing els but a body, or a ſpirit ſeuerally ſingled out by himſelfe; & foraſmuch as euery thing in the Godhead conſiſteth ſubſtantially by it ſelfe, without the helpe of any other, therefore are his ſeuerall properties or functions, to demonſtrate the particular or perſonall orders and operations of *Gods* will and being. In like ſort, there be two kindes of perſons: the perſon of his Spirits Eſſence,

ſence, and the perſon of his Spirits properties. The perſon or being of his Eſſence is but one, the perſons or ſubſiſtences of the properties be three diſtinct, euery one a Spirit by himſelfe, euery one a liuing *God* by himſelfe, and yet all one Spirit, one liuing *God*. The Father, or the firſt ſpeaker, is *God* by himſelfe and of himſelfe, and therefore the firſt being or perſon. The Sonne or word is *God* by himſelfe, and not of himſelfe, but of the Father or ſpeaker onely, and therefore the ſecond being. The holy Ghoſt, or holy loue, is *God* by himſelfe and not of himſelfe, but ioyntly of the Father and the Sonne, and therefore the third being. There is no difference at all betweene the *Speaker*, the *Word*, and this *Loue*, but onely in the reciprocall relation of one to another: for in reſpect of their being & beginning, which was coeternall before al worlds, before all times or termes of times, they are one eſſential, one equall, and one tranſcendent Perſon. But in reſpect of order in their heauenly *Hierarchies*, of their offices, operations, and effects, ordayned among themſelues by their owne diuine decrees, and alſo in reſpect of the three records on earth, or ſacramentall types and myſteries of *water, the word, and the ſpirit*, there are ſaid to be *three, the Father, the Sonne, and the holy Ghoſt, which beare record in heauen:* three perſons diſtinguiſhed really in reſpect of their perſonall properties, but indiſtinct eſſentially in reſpect of their perpetuall power. I ſay in reſpect of originall order, of *Chriſts* myſticall marriage with the freckled or ſpotted Spouſe the militant Church on earth, in reſpect of his office in mediating for ſinfull men; an office too meane for the ſacred maieſty of *God*, and in reſpect of his humanity, that was crucified for the Elect by *Gods* promiſe euer ſince *Adams* fall, or perhaps before his fall, leſt the whole generation of mankind had beene vnder a iuſt *Anathema* or excommunication, the *Sonne* was and is inferiour to the *Father*, and ſubmitteth his will to the *Fathers* will, as himſelfe proteſted: *Not as I will, but as*

thou wilt, O Father. And ſo the *holy Ghoſt* is inferiour to them both, in regard of his humble function of vice-gerencie or deputation in comforting and inſtructing the ſinfull ſonnes of *Adam*. Theſe ſeuerall aſſignements of offices they appointed to themſelues in their owne prædeſtinated wiſedomes; wherein though they all conſpire, yet (as I ſaid before) one of them hath the name of Primate, in regard of order, but in regard of their eternity and omnipotence, none is greater or leſſe then another. For this cauſe it is written, that the *Father* created the world, the *Sonne* redeemed it, and the *holy Ghoſt* ſanctifieth it: and yet they are but one in effect, in their ends one *God*, one omnipotent power communicating to three perſons, to three properties, as one center to three lines, all in all, and three in all. *As no man can come to the Father, but by the Sonne*, ſo no man can come to the *Son*, but by the *holy Ghoſt*: for we are ſanctified, becauſe we are redeemed, and we are redeemed, becauſe we are elected. *Pater eligit, Filius diligit, Spiritus ſanctus coniungit & vnit*. The *Father* electeth, the *Sonne* loueth, and the *holy Ghoſt* conioynes, cements, and vnites together. The *Father* eternall in the conſubſtantiall *word*, the *word* in him, both in the coeſſentiall *Spirit*, and the *Spirit* in them both, doe all three co-operate, co-adiute, and worke according to their own counſell for the good of their creatures, for the honour of their heauenly Hierarchy. The *Father* begetteth in loue and iuſtice, the *Sonne* begotten in loue and righteouſnes, and the *holy Ghoſt* proceeding from them both in loue and grace, doe myſtically teach the inward man that ſees with the ſpirituall eyes of faith, what care the *Godhead* takes for the reſtoring and repayring of that breach and lapſe, which the imbecility of mans brittle condition, together with *Sathans* ſubtilty, cauſed vnto all poſterities. And thus *God* manifeſteth this three-fold diſtinction vnto vs, that his elect might apprehend the myſticall operation of their ſoules ſaluation,

Ioh.18.

Cyprian. in tract. de ſimplicitate prælator.

on, in the effects of his Iuſtice, Grace, and Loue. Againe, leſt for all this I ſeeme obſcure, I will exemplifie the vnited ſubſtance of the *Trinity* more familiarly: yet with this *proniſo*; that the words of *Zophar* to *Iob* may be read as a preamble: *Canſt thou by ſearching finde out God? or canſt thou finde out the Almighty to his perfection?* That ſurely were to ſcale the heauens, or build another *Babel*. *Iob.11.*

In a Spirit there is neither part, diuerſity, nor multiplication, but whereſoeuer the ſpirit is, there is the whole ſpirit; as the ſoule of man is not part in the head, and part in the foote, but the ſame whole ſpirit, which is in the head, is vndiuided, entire, all and the ſame in the foote; neuertheleſſe it appeares more eminent in the head, by reaſon of the ſoules more notable operation there, mans head being the nobleſt obiect, the nobleſt Organ of the body which the ſoule doth like. So in this ſpirituall ſubſtance of God, there is no part, diuerſity, nor multiplication, but euery thing in God is God, and the whole and the ſame ſubſtance of his Spirit: for where one of Gods vertues are, there alſo himſelfe and all his vertues are, as the influence of the Sunne. But we commonly ſay, *Our Father which art in heauen*: not that he is altogether locally circumſcribed there & ſecluded from all other places, but becauſe it pleaſeth his glorious Maieſty, for the honour of his power, to impart his Diuinity there moſt cleerely among his vndefiled and vnſpotted creatures, which (as like to like, pure to pure) doe anſwere and ſatisfie the pleaſure of their mercifull Creator. So that *God* is in heauen, κατ' ἐξοχὴν, for the rareneſſe and excellency of his operations, in that pureſt place. And ſurely *God* dealt like himſelfe, like a gracious Lord, thus to communicate his ſoueraigne perfections to that choiſe place amidſt his choyſeſt creatures, reſtrayning the ſame from vs poore pilgrims, who for the brittleneſſe of our earthly mould, being clothed but with duſt and aſhes, full of corruptions, could no more then *Phaeton* or *Icarus* ſtand iu- 3

ſtified before his ſunny preſence. For when his heauenly Highneſſe vouchſafed to guide and goe before the *Iſraelites* out of *Egypt*, his magnanimous Spirit, that could not brooke impurity, was moued to ſuch impatience againſt their ſinnes, that he was faine to withdraw his ſtrong and powerfull preſence from their weake complexions, *leſt*, as himſelfe ſaid, *he ſhould conſume them in the way.* *Exod.33.*

4 To returne and retire backe towards the entire eſſence of the *Trinity*, I beleeue that *Gods* properties, as I wrote before, cannot be diuided into parts, portions, or parcels: but that euery quality in *God* is *God*, and the whole ſubſtance of his ſpirit: and ſo the *Speaker* in *Gods* Spirit, is *Gods* Spirit, of the whole ſubſtance. The *Word* in *Gods* Spirit, is *Gods* Spirit of the whole ſubſtance. But herein is their difference, that the *Father* is the *Speaker* onely, as begetting the *Word*: the *Sonne* is the *Word* onely, as the *Word* begotten. And the *holy Ghoſt* is *holy* only, as proceeding from the mutuall loue, and from the mutuall wils of the *Father*, or the *Speaker* begetting, and of the *Sonne* or *Word* begotten: So as the *Speaker* in *God* is *God*, the *Word* in *God* is *God*, and the *holy Loue* in *God* is *God*. But yet the *Speaker* is not the *Word*, nor the *Word* the *Speaker*, if we regard the order and myſterie of their operatiue offices, though both be *God*: for the one is the *Father* begetting, and the other, I meane, the *Word*, is the *Sonne* begotten. The propagatour or producer of *Sanctification* or *holy Loue* in *God* is loue, which loue is *God*. And loue produced in *God*, is Loue, and is *God*; but the producer of loue, is not loue produced, I ſay, the will of the *Father* and the *Sonne*, being the producer of loue, is not the loue proceeding or produced, that is, the *holy Ghoſt*, though all be *God* in ſubſtance and power, but differing in the manner of their operation: for the *Father* is loue onely, as transferring loue to the *Sonne*; the *Sonne* is loue, as transferring loue to the *Father*; and the *holy Ghoſt*

Ghoſt loue onely, as it is transferred, produced, and proceeding from them both. Thus the whole *Trinity* according to the ſubſtance of loue, agree all together in one: for euery one of them partaking of one *Godhead*, partakes alſo of the attributes thereof, of loue, of wiſdome, and others; onely they differ in the order and maner of their loues, or of their wiſedomes productions. In like maner, the *Father* is wiſdome ontly, as begetting or producing wiſedome; the *Sonne* is wiſedome onely, as wiſdome begotten or produced of the *Father*; and the *holy Ghoſt* is wiſedome, as it is produced from the ioint and mutuall will of the *Father* and the *Sonne*; ſo that wiſedome is not the *Father* as it is wiſedome, but as it is wiſdome begetting or producing; neyther is wiſedome the *Sonne* as it is wiſedome, but as it is wiſedome begotten and produced of the *Father*; nor is the *holy Ghoſt* wiſedome, as it is wiſedome, but as it is wiſedome produced or proceeding from the *Father* and the *Sonne*. Whereby good *Chriſtians* may note the manner of the difference, how that loue producing, loue produced of the *Father*, and loue produced both from the *Father* and the *Sonne*, be three diſtinct things. And ſo are wiſedome begetting, wiſedome begotten, and wiſedome proceeding, three perſonall properties, diſtinct in the relation of one to another, though indiſtinct in reſpect of their eſſence and eternity. To wind vp this diſcourſe in a word; when I pray to the *Father*, I pray with feare, fearing his iuſtice; when I pray to the *Sonne*, I pray with hope, hoping for mercy; when I pray to the *holy Ghoſt*, I pray with admiration, admiring *Gods* loue, in mitigating the ſeuerity of iuſtice, with the ſweete ſtreames of mercy towards the penitent ſinner, through the ſpirituall apprehenſion of *Ieſus Chriſt* crucified.

This the *Pagan Poets* of elder ages (like guilty conſcienced *Caiphas*) were conſtrained to confeſs, when they painted out *Minerua*, their Goddeſſe of wiſedome, begotten 5

ten in *Iupiters* braine, and when they fained also, that *Bellona*, their war-like Goddesse, was conceiued and begotten in a Goddesse fist; for indeede the origen and roote of mans wisedome ariseth vp at first out of the braine, and his strength out of his hand. Both which serue for instrumentall agents, to display out those worthy vertues of *Strength* and *Wisedome*. Marke well my words, muse vpon them, thou, that meanest to mortifie the *outward man*, and to be conuerted into the *inward man*, into a new *Christian* soule. Maruell not at this distinction of mine touching *Gods* properties; for I distinguish them not, but into persons onely for order sake, and that to the intent that thou mayest obserue his manifolde loue towards mankinde, whose reasonable capacity his sacred *Maiesty* inuites by such a plaine distinction of personall functions, to the mysteries of our soules saluation, namely, to know our *Election* by the *Father*; our *Redemption* by the *Sonne*; and our *Sanctification* equally breathed from them both in loue and wisedome by the *holy Ghost*, who ingraues, as with a seale, these Diuine mysteries in our conuerted consciences. And euen as these Poets (like Apes) glaunced at *Gods* personall properties, by such Allegoricall examples: so did they expresse their descending downe to men, in varieties of shapes, after the imitation of the Scripture; where it is said, that *Iacob* wrastled with an *Angell*, that *Abraham* feasted three *Angels*, vnder the habite of Pilgrims, and that the *Holy Ghost* descended like a *Doue*, at the Baptizing of *Christ*. Sometimes those Poets brought in their *Gods*, disguised as men, to feast with *Philemon*; some other times as Heyfers, Swannes, and in a golden shower, as *Iupiter* to *Danae*; so that this verse may well be his:

Non frustra dictus Bos, Ouis, Imber, Olor.

Courteous Reader, here is inexplicable admiration, but no admirable explication, nor yet any application worthy the least glimpse of his glorious name: for the least

least sillable of this word *Iehouah*, imports a more miraculous mysterie then flesh and bloud can possibly perceiue. If his very *name, which no man knowes but himself*, containes such hidden wonders, exceeding all the *Anagrams, Artes*, and *Etymologies* of the world; much more mystically ought wee to conceiue of his vn-reuealed essence; contenting our selues onely with the Scriptures phrase: for a godly ignorance concerning such deepe matters, downe poyzeth a world of *Adams* knowledge in good and euill.

LINEAMENT IIII.

1 *The description of our Sauiour Christs Incarnation.*
2 *In what maner he tooke vpon him our infirmities.*
3 *His terrible passion and death.*
4 *His Resurrection and Ascension.*
5 *That he alone is our Mediator with the Father.*
6 *His comming to Iudgement.*

FRom the vndistinct substance of this omnipotent *Godhead*, (as fire from fire without diminution or waste) came the *Light of life*, the reasonable *Word*, which was euer with *God* before the beginning of the world, *the Image of the inuisible God*, the first borne of all Creatures, in whom all things consist, by whom and for whom *God* made all things, the bright sunne of our soules Horizon, *the giuer of Counsell, the mighty God, the euerlasting Father, the Prince of peace*, the diuine Oracle, *the Paschall Lambe, the Womans seede, which must tread vpon the Serpents head*, our heauenly Fathers Ambassador to mortall men, *the Lion of the tribe of Iuda, Iacobs Shiloh, which must gather the people together*, the repayrer of that breach, which was made by *Adams* fall, betwixt the Angels and mankinde, *the Prophet*

1

Ioh. 1.

Col. 1.

Esay 9.

Exod. 12. *Gen.* 3. *Ibid.* 49.

Deut. 18.

Act.cap.3. Eſay.21. Pſal.118. Num.21. & Ioh.3.

whom God promiſed to raiſe vp like vnto Moyſes, *the Angell of the great Counſell, the roote of* Ieſſe. *which ſhall ſtand vp for a ſigne to the people, and the nations ſhall ſeeke vnto it:* the life of the liuing, the death of death: *The head corner ſtone which the fooliſh builders reiected, the brazen Serpent,* which the Lord commaunded to be ſet vp, as a ſigne to them that were ſtung with fiery Serpents in the Wilderneſſe, for their recouery: *The ſtone hewed out of the Mountaine without hands, which brake in peeces Nabuchodonozors* glorious *Image*, repreſenting the Monarchies of this world. *The Virgins ſonne Emanuell*, of whom *Eſay* foretold King *Ahaz*.

Dan.2.

Eſay.7.

This lightſome *Word* or *Lord* of peace, to fulfill his *Fathers* predeſtinate counſell for the reſtitution of mankind, which fell from the ſtate of innocency, to the intent that the ſauage Wolfe might co-habitate and conuerſe together with the ſilly Lambe, vnder the ſame roofe of reſt, that the parents hearts might be reconciled towards their children, and the children towards their parents, that the ſtony flinty heart might be taken away, and the tender fleſhie heart reſtored to the ſecond *Adam*; that the different and diſproportioned tunes or thoughts of our mindes, moulded after the diuers and different motions of the *Planets* at our natiuities, might at length, after the manifold croſſes of this world, agree in one, in the vnity or vniforme harmony of the *Spirit:* to this end, I ſay, *this Prince of peace*, or peaceable *Abel*, the onely wiſedome of all Diuine creatures, deſcended downe from his *Fathers* boſome, and was made fleſh (by the al-quickning breath of *Gods* owne eſſence, co-operating in the Virgin *Maries* wombe, the ſecond *Eue*, but refined and regenerated) at *Bethlehem*, the Citie of *Dauid*, a poore Citie of *Iewry*, in a vile beggarly ſtable, where he ſuck't the dugges, that rul'd the ſtarres, *ſuxit vbera, qui rexit ſidera*; about that very time, when all the world was chalked, or rather charmed in the Circle of peace, by vertue

of

of *Auguſtus Cæſars* ſoueraignty; in token whereof the *Romanes* did ſhut *Ianus* his double porch, *Ianianuam*, (from whence the Moneth *Ianuary* is denominated) which lay open before in time of open or ciuill warre.

While he liued on earth (which, as ſome write, was three and thirty yeares) he laboured (like a woman with childe) with our infirmities, but after a Diuine maner. He was ambitious: but how? Ambitious onely to aſpire vp into the Theater of the Croſſe. He was affected with concupiſcence: but with what concupiſcence? Not with ſinfull, but with celeſtiall concupiſcence. He was affected, but not infected; for he onely longed and luſted after mans ſaluation. O *Ieruſalem*, how willingly would hee haue gathered together thy ſtrayed young ones, euen like a carefull henne, hadſt thou repented! Hee was angry: but how? Not to reuenge; for he requites good for euill, and prayes for his very foes: Onely hee was angry without ſinne for zeale ſake, *ad deteſtationem peccati, non ad vindictam*. He was enuious; but in what ſort? Not *ex vitiata natura*, of corrupt nature, but for conſcience ſake, that the *Diuels* kingdome became daily augmented. He was ignorant of ſome things; for he knew not of the *day of Doome*: but his ignorance was ſimple and not ſinfull; harmeleſſe and not erronious, in deſiring curiouſly to know thoſe ſecrets, which did not befit the *Sonne of man* to know. He was troubled with feare in his agony: but with what kinde of feare? Not with feare of death ſatisfactory, to repaire that breach betwixt the *Angels* and vs; but with naturall feare, which impaires the animal faculties, according to the nature of mans ſenſitiue appetite, which trembles at the ſenſe of terrible torments. In this maner *did he take vpon him our infirmities*, not by way of inherent ſpotting, but by way of neceſſary influence, like vnto that Prince of Starres, which pierceth and paſſeth into impure obiects, and yet himſelfe is not ſubiect vnto impurities.

2

Eſay. 53.

3

Beſides theſe burthenſome *infirmities* of ours, which he tooke vpon him in his loue and charity towards the ſonnes of *Adam*, let vs reuiew his painfull *Paſsion*. Amidſt the bryers and brambles of ſorrowes, he ſhewed himſelfe as the Roſe of patience, he ſhined as a lightning *Cynoſure* among the thankeleſſe ſayling *Iewes*. *He carried our ſorrowes*, ſorrowes without number, which our humane natures could neuer beare. He ſuffered intolerable flouts, intolerable torments, intolerable death, beyond all the degrees of compariſon; *dura verba, duriora verbera, duriſsima fata*. No torments were like his torments, for hee ſuffered for all our ſinnes. Whereunto I might adde the tenderneſſe, ſoftneſſe, and delicateneſſe of his body; which being materially formed onely of a pure Virgins nature, without coniunction of the male ſubſtance, could not but feele ſuch tortures more grieuouſly and gripingly then any other. What ſhall I ſpeake of other ſenſible motiues, of his agonies, the treachery of *Iudas*, whoſe feete he diſdained not to waſh but a little before, the *Iewes* ingratitude, and aboue all, his *Fathers* anger in iuſtice heaped vpon him for our miſdeedes, thoughts, and vaine wordes? And becauſe it was requiſite, that *God* in his iuſtice ſhould puniſh ſinne in man, which man committed; therefore the *Word* of *God*, our mercifull *Meſsias*, tooke on him mans ſhape (euen as man in Paradiſe was ſhapt after his ſpirituall nature) to ſuffer for man what was due for mans tranſgreſſion, euen vile pouerty, conflicts with the world, temptations of the *Deuill*, feruent wraſtling with ſinne, bloudy ſweates and agonies, opprobrious vſages by the *Deuils* procurement, a drench of bitter gall, oppoſite to that fatall iuyce of *Adams* apple, woundes in his ſide to the effuſion of *bloud* and *water*, the myſticall ſeales of his laſt will to the Church, the one prefiguring *Baptiſme*, the other the *Communion*, both to bathe our ſinnes; ſorrows of death, a ſecond death, helliſh torments both in body and ſoule,

Eſay.53.

an

an Eclipſe of the *Deity* from his ſunny ſoule. All theſe inhumane paines (wherein the whole wrath of *God*, due to the ſinne of man, was for a while included) did our Sauiour *Chriſt* in this world, before he gaue vp the Ghoſt, accompliſh and conſummate. And thus *God* to ſaue the ſonnes of *God*, *like a louing Sheepheard in the behalfe of his ſheepe*, or like that *zealous Law-giuer*, which drew out one of his owne eyes, in ſtead of one of his ſonnes eyes, who by the law was condemned to that kinde of puniſhment for his adultery; I ſay, thus *God*, voluntarily to ſuſtaine and ſupport the man-hood (which of it ſelfe was altogether impotent) for the vanquiſhing of death, and for our redemption, became man, and was put to ſhamefull death vnder *Pontius Pilate*, Preſident of *Iury* for *Tiberius Cæſar* the *Romane Emperour*: according to that propheſie: *After threeſcore and two weekes ſhall Meſſias be ſlaine, yet not for himſelfe.* And as another recorded, *Ieſus ſhall be openly declared within* 400. *yeares; and after the ſame yeares ſhall my Sonne Chriſt die, and all men that haue life.* He died for a while, that he in vs, and we in him might liue for euer. He died, or rather, as an ancient Father teſtifieth, προσφορὰ ἦν ὑπὲρ πάντων τῶν μετανοεῖν βουλομένων ἁμαρτωλῶν. *He became a ſacrifice for all ſinners, that were willing by repentance to reforme themſelues.* And, as the Prophet foretold of him, *He was wounded for our infirmities, and his ſoule was made an offering for ſinne*, for our ſinnes, whoſe burthen hee bare vpon his Diuine ſhoulders, which neither *Sampſon*, *Goliás*, *Atlæs*, *Hercules*, *Milo Cretoniates*, nor all the ſtrong-back't Porters of the world, were all their forces conioyned together, could euer beare. So inſupportable are the ſinnes of our humane natures.

Ioh. 10.10. *Zaleucus.*

Dan 9.

4. *Eſd.* 7.

Iuſtin. Martyr in Tryphon.

Eſay. 53.

The third day (as *Ionas* out of the *Whales belly*, or to ſpeake Poetically, as *Arion* in the deepe Seas on the *Dolphins backe*) hee roſe vp inueſted with his immaculate ſoule by his appeaſed *Father*, who (as *Dauid* propheſied) 4

Pſal.16. *would not leaue his ſoule in the graue, nor ſuffer his holy One to ſee corruption.* And againe in another place, *He would,*
Pſal.23. *like a louing ſhepheard, feede him in a greene paſture, and lead him forth beſides to the waters of comfort, yea, though he walked through the valley of the ſhadow of death.* He died as a Lambe, but roſe as a Lyon. *Heauineſſe endured for a night, but ioy came in the morning.* In the morning he roſe; he roſe as the *morning ſunne, that like a Bride-groome marcheth out of his chamber.* He roſe to runne a gallant race, as a *Giant refreſht with wine.* He that but a little before, as an abiect among men, was crowned with a crowne of thornes in a ridiculous manner, roſe vp in triumph the third day, crowned with a glorious garland, to raigne for euer aboue all the Angels in heauen. And after that hee had conuerſed with his Diſciples forty dayes here on earth,
1.Cor.15. *and ſhewed himſelfe to more then fiue hundred brethren at once*, making his reſurrection manifeſt by many ſignes and tokens, and palpably opening himſelfe vnto them, and particularly vnto *Thomas Didymus*, whom in the reſt of the Apoſtles preſence, he cauſed to put his hands into his ſides, that thereby he might confute his incredulity: hee then *aſcended* vp to heauen in their ſight, where he ſits in his humanity, preferred at the right hand of *God*, hauing all power giuen him of the
Epheſ.1. *Father* ouer all things, *farre aboue all rule, power, might, and dominion*, and aboue euery name that is named, not onely in this world, but alſo in the world to come, as thouſand thouſands of *Angels* and *Saints* proclaymed with a loud voyce in heauen. *Worthy is the Lambe that*
Apoc.cap.5. *was killed, to receiue power, riches, wiſdome, ſtrength, honour, glory, and praiſe.*

Without the interceſſion of this reuiued and rightly reſpected *Lambe*, the iuſt God-head will not accept the prayers of fleſh and bloud, be they neuer ſo humble, neuer ſo vrgent. On this myſticall *Lambe*, on this ſacred *flaming Serpent*, fixe wee our internall eyes, fixe wee our

5 thoughts,

thoughts, that are ſo ſtung by the ſinfull Serpent, and our *God* is pleaſed. As contrariwiſe, he is diſpleaſed, if we craue the aſſiſtance of any other Saint, or Angell, Power, or Principality. There is no health to man, ſaue onely by thy meanes and mediation, *Lord Ieſus*; that boughteſt the ſame ſul dearely with thy blood innocently ſhed. *There is but one God, and one Mediatour*, as thy choſen *veſſell* ſhewes. It is farre better to truſt *Gods* word, then the bonds of Saints, who indeed are but creatures, and no *Creatours*. They are *Gods* members, the ſpirituall Citie and Temple, wherein his workes of mercy ſhine, but they are not the *Builders* of this Citie or Temple, to whom *Diuine* honour is onely due. Who can preuaile more with the *Father* then the *Sonne*? Who with the *Sonne*, then a penitent ſoule, whoſe conuerſion the whole Quire of Heauens Inhabitants doe likewiſe moſt ioyfully applaude? O man, how deepely art thou indebted vnto thy *Creator*, which for thy deliuerance out of the dark dungeon of death and errours, hath appointed this great Angell, to be thy Redeemer, Mediatour, and ſoueraigne Iudge? We ſhould blaſpemouſly detract from thine omniſcience, O Lord omnipotent, if we retained any other Attourney, any other Aduocate, beſides thy ſoueraigne *Maieſty*. Or if we were ſo credulous, as to vſe any ſuch mediation, farre be it from their ſubmiſſiue thoughts, to vſurpe thy puiſſant place; which alone haſt the *Fathers* key of fauourable *Grace*, the ſame to open or to ſhut at thy ſoueraigne pleaſure. Diuine honour belongeth only vnto thee, which thy ſeruant *Peter* well acknowledged, when as he would not ſuffer *Cornelius* the Captaine to worſhip him; but tooke him vp, ſaying, *Stand vp, my ſelfe am alſo a man.* The like diſwaſion vſed thine Angell to *Iohn*: *See thou doe it not, for I am thy fellow ſeruant, but worſhip God.* Thou art iealous of thine honor, and limiteſt thy creatures to their conuenient functions, for the glory of thy Name. *Cultus & adoratio nulli creaturæ concedi*

1. *Tim.* 2.

Act. 10.

Apoc. 22.

Orig. l. 1. *contra Celſ.*

cedi poſſunt, ſine Diuinitatis iniuria. Worſhip and adoration cannot be graunted to any creature, without wrong to the *Godhead*, as an auncient Father teſtified. And as another learned Doctor taught, *Maledictus omnis homo, qui ſpem habet in homine, quamuis Sanctus ſit, quamuis Propheta.* Curſed is that man which putteth his truſt in men, though they be Saints, though they be Prophets.

Hier. in Ezg.

Is it not then a wrong, a blaſphemous wrong, to the whole Maieſty of the ſacred *Trinity*, for a man to diſtruſt *Chriſts* abſolute Soueraignty ouer all Principalities, and his Diuine knowledge ouer all the world? And doe we not diſtruſt theſe prerogatiues of his, when with a blinde zeale we deuoutly ſue vnto inferiour perſons, as though our *Sauiour* were otherwiſe occupied, or that he loued ſtate and pompe? Doe not we diſtruſt, when we repeate ouer, as *Perſius* his *Parrots* χαῖρε, *often greetings* to our *Lady*, yea, millions of *Aue Mariaes*? when we reade our *Ladies* Offices, our *Ladies* Pſalter, or when we trauell in pilgrimage for her ſake, & for ſatisfaction of our ſinnes, to *Lorette*, to *Guardalupe*, or to *Montſerrate*? No doubt, but that herein we diſtruſt his Diuinity, and detract firſt from the *Father*, who ſent his *Sonne* in perſon among his vnthankefull tenants, raiſed him from death, and ſet him on his right hand, inſpiring him with his omniſcience, whereby he might know the very ſecrets of all hearts, and refreſh them that were laden with the burthen of their crying ſinnes. Then, we detract from *Ieſus Chriſt*, when we fooliſhly and phantaſtically deſpiſe his word, not onely refuſing to beleeue in his Croſſe, to be ſaued through his merites alone, through his ſauing Name alone, (for what elſe betokeneth the name of *Ieſus*, but an al-ſufficient *Sauior*? *O Ieſu eſto mihi Ieſu*) but alſo hoping by the Moone-ſhine in the water, by other mens deſerts to obtaine remiſſion. And laſtly, we detract and wrong the *holy Ghoſt*, when we compell him with his ſpirituall

gifts

gifts to depart away ſorrowfull from the manſion of our ſoules, being willing to performe and execute his office, in teſtifying and witneſſing to our conſciences, our ſaluation through *Chriſts* onely merites.

Let me doe good workes, let me (like *Zaccheus*) giue halfe that I haue to the poore, let me faſt, let me repreſſe the perturbations of my minde, by taming my body with diſcipline, or with whipping (as ſome *Papiſts* doe,) or by launcing and wounding of my fleſh, after the example of *Baals* Prieſts: yet if I want faith and loue, faith to beleeue onely in *Chriſt*, and loue to liue as a member of his myſticall body, reiecting all other helpes whatſoeuer; I am an *Anathema*, an accurſed Excommunicate out of his faithfull family. Neuerthelеſſe, *God* forbid, that I ſhould proue ſo ingratefull vnto the *Mother* of my *Sauiour*, that I ſhould forbid honeſt-minded Chriſtians to yeelde her memory that reuerence and reuerend regard, which is not repugnant to the *Diuine Maiеſty*, or offenſiue to his iealous *Spirit*. For I holde it a very laudable cuſtome, that the monuments of her name, vertues, and conception, be preſerued from obliuion and extinction, by an anniuerſary or yearly renewing of them vpon thoſe feſtiuall daies, as our Church hath deſtinated for the celebration thereof. As I deſie thoſe which Deifie her memory and perſon, in ſaying vnto her, *O Sauuoreſſe, ſauue moy*: O my Sauioureſſe, ſaue me: ſo I deſie thoſe which deſie her memory and perſon. This the Scripture warrants; This my earthly Soueraigne witneſſeth and confirmeth in theſe wordes: *She is as ſhe propheſied of her ſelfe, that is, ſhe is bleſſed among women, and all generations ſhall call her bleſſed.* To ſteale more fire with *Prometheus* from *Gods* Lieutenant, I confeſſe, that *I dare not mocke her, and blaſpheme againſt God, in calling her not only* Diua *but* Dea, *and praying her to command and controule her Sonne, who is her God and her Saiuour. In heauen ſhe is in eternall glory and ioy, neuer to be interrupted with any worldly buſineſſe.*

In the French Manuell.

King Iames *in his Premonition.*

Luke 1.

King Iam. *Ibid.*

But to returne vnto mine owne opinion, whereto I will not binde others (the ſame being no matter eſſential of faith) I am of the minde, that the *Angels* and *Saints* of Heauen, in the beholding of the *Godhead*, do know many things here on earth, eſpecially, the eſtate of their elected fellowes. For proofe whereof, we reade in the *Reuelation of* S*t*. *Iohn, that they glorified God for iudging the great Whore*: and as *Chriſt* himſelfe ſaid, There is ioy in Heauen among them at the conuerſion of ſinners. (So I daily ſee ſome mortall men from theſe *Weſterne parts* of the world, extending their knowledge to the proprieties of ſundry minerals enwombed within the center of the earth, to both the *Poles*, to the *Equinoctiall line*, to the *Tropique* of *Capricorne*, to the *Eaſt*, to the *Indies*, to the *ſuperiour bodies*, to their conſtellations, to propheſie of *Eclipſes*, and to ayme at mens ſilent imaginations, and at their ſecret inclinations.) Yea, and the Saints doe pray for our repentance, though we cannot pray to them, without detraction and blaſphemy againſt *Ieſus Chriſt*, who is the ſole and onely *Maſter of Gods Court of Requeſts*.

Apoc. 19.

Therefore let it ſuffice, that I honour their memory, as the chiefe Elders and pillars of our *Chriſtian* Corporation, as men inſpired of the *holy Ghoſt* for our edification in our *Redeemer*; but in no wiſe will I pray vnto them, for feare of that *Iealous eare, which heareth euery word*. They neuer died for the heauy burthen of my cole-blacke ſins, (themſelues being *Adams* ſonnes, as well as I:) but thou, O *Chriſt*, thou, and none but thou alone, didſt die for me. *No man can come to the Father but by the Sonne*: for none but thou alone, O Sonne of *God*, could conquere death. Beſides thy ſelfe, O mighty Conquerer, I truſt to find none other helper. To other helpers I mayhopeleſſe ſay with that *Holy* man; *Silly comforters are yee all*. Thy *Godhead* is neuer aſleepe, neuer ſo cumbred with buſineſſe, but thy *Grace* will bee ready at all times, day or night,

Iob 14.

Iob.

night, to receiue a *Chauncery* bill from thy reformed Creature. This liuely faith thy seruant *Chrysostome* commended in the woman of Canaan: *See* (saith he) *the wisdome of this woman: She requesteth not* Iames, *she goeth not to* Iohn, *she beseecheth not* Peter, *she respecteth not the whole company of the* Apostles, *she seeketh no Mediatour; but in stead of all these she takes patience for her companion, whom she chuseth to be her Aduocate, and so she commeth directly to the first fountaine.* Chr. in Hom. 15. in Mat.

To conclude this Chapter or line of my Circle, hereafter in the fulnesse of time, I know that thou wilt surely descend in the cloudes, O humane *God*, with terrible *Maiesty*, accompanied with multitudes of *Angels*, to seuer the tares from the good seede, the reprobate from the Elect, the dead in faith from the quicke in faith, and from those which thou shalt find liuing at thy comming: at which time the Triumphes Trumpet shall sound, and in the twinckling of an eye all men shall rise vp with eternall bodies, bodies without maime, without deformity, without difficulty (which before were resolued from dust into the first elements, now new like verdant trees, reuiued Bees, or like the *Phœnix* that flourisheth out of his owne ashes) and euery one shall receiue doome according to his own merites, in the mercy of Christ, without partiality; and that out of his mouth, who is a perfect man himselfe; I say, according to his owne merites, not as merites, the Authours of his happinesse, *Non vt regnandi aut mercedis causam sed vt viam regni, retributionis regulam*, Not as the proper causes of saluation, but analogically, as the way to Heauen, as *Iacobs ladder*, as the Ensigne or euidence of faith. This vncorrupt *Iudge* will pronounce sentence of damnation against stubborne sinners; and their punishment shall bee in Hell, which hath varieties of torments (euen as *Heauen* hath many Mansions of delights) all of them aboue mans strength, aboue mans patience to endure. There, is the stinging 6

worme, that neuer goeth out, vnquenchable fire, fearefull ſights, and the abſence of *Gods* glory; where the *rich glutton* ſought but a droppe of colde water, and could not obtaine it for the cooling of his ſcorched tongue: (And yet poore caytiſe) *nolens volens* he muſt eternally endure more grieuous paines, more griping paines, then *Phalaris his braſen bull.* O eternall time, without terme or ſpace of time, O eternal *time*, ſhal I terme thee? which canſt neuer be meſured, neuer circumſcribed, neuer comprehended by the vnderſtanding of mortal man. O eternall *Time*, which after many millions of yeares, after an hundred thouſand thouſand years, will be to the damned ſoule but the beginning of his damnation. O what a terrible torment it is for a man to imagine, that he ſhall burne in the bottomles pit of fire and brimſtone ſo huge a time, without end, without defect, without hope of redemption. O eternall *time* without end, whoſe finall terme we can aſſoone conceiue, as the *time* before the worlds creation, as the beginning of Gods being. O *Lord* graunt vs the grace to thinke on hel-torments leſt we fall into hel torments. On the contrary, if we conforme our liues according to our *Maſters* life, endeauouring not onely by fight, but alſo by flight to auoyde the contagion of ſinfull nature, in ſteade of our ragged coate of corruptions, we ſhall be clothed in the robes of Angels, *in long white robes, ſtanding before the Lambes Throne*, in the heauenly paradiſe; where we ſhal ſhine in the ſame crown of dignities, where we ſhall ſing ſweet tuned ſongs, and ſalute one another in the ſame priuiledge of immortalitie. Thus will this triumphant *Iudge* reward the righteous with the preſence of Gods glory, with glorious happineſſe, with happy ioyes, and with a ioyfull perpetuity thereof for euer and euer, world without end. All theſe vnſpeakeable hopes will he fulfill at his comming; which as yet the *Father* in his prouidence prolongs, vntill the iuſt number of them which were ſealed and predeſtinated

ted to euerlasting life be complete, *vntill his foes be made his foot-stoole*, and vntill he hath subdued quite and trodden vnder foote the *Diuell* and his rebellious Angels, whose poysonous power, euer since the first mans fall, possessed the soule of man, by mans owne willing election. When all things shall be subdued vnto him, then shall the *Sonne* himselfe be subiect to his *Father*, *who did put all things vnder him, that God may be all in al.* Neither doe I confound the vndiuisible substance of the *Deity*, or the subsistence of the person, though it seems diuided to the outward man: for I confesse *the vnity* and identity in our Messias: *Euen as the reasonable soule and flesh is one man; so God and man is one*[a] *Christ, by the vnity and vertue of the holy Ghost* ἑνότητι καὶ δυνάμει πνεύματος. All honour, laud, and glory be ascribed vnto thee, O *Father* of prouidence, which hast made vs meete to be partakers of this *heauenly vision*; by whose power our sinfull soules in the blood of his *Crosse* are regenerate and reconciled vnto thee.

Heb. 1.

1. Cor. cap. 15.

Athanasius.

a Athenagoras in Apologia pro Christian.

LINEAMENT V.

1 *The description of the Holy Ghost.*

2 *How the Catholike Church was preserued from vtter ruine in time of Poperie.*

3 *That the misprision and contempt of the Holy Ghost, wrought the ruine, first of the Easterne Church, and then of the Westerne.*

4 *Why this third person in Trinity is peculiarly termed Holy.*

5 *The manner to discerne them that be possessed with the Holy Ghost, and why S. Paul in his Epistles salutes men in the name of the Father, and the Sonne, omitting the Holy Ghost.*

6 *What it is to sinne against the holy Ghost.*

7 *The Authours supplication to the Trinity for his presumptuous discourse.*

OVt of the incomprehensible *Deity* likewise issued the *Spirit* of spirits, the third person in *Trinity*, our holy *Iehouah*, as the meane of the other two *Diuine* persons, namely, of *Iehouah*

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uah vnbegotten, and of *Iehouah* begotten: I ſay, the meane of the vnbegotten and begotten in reſpect of the *Elect* produced, propagated, or rather proceeding from both their wils; *the oyle of gladneſſe, the fiery Comforter,* the Meſſenger of zeale, the Schoole-maiſter of true loue, the miraculous power of *God, the finger of God,* which wrought miracles, and plagued the *Egyptians*, the Treaſurer of ſundry pretious iewels, as of *Propheſie, Faith, Charity, diuerſities of tongues*, and other *diuine gifts, the water of life, the wel of water, ſpringing vp vnto euerlaſting life*: The myſticall ſeale of loue betwixt the *Father* and the *Sonne*; or to ſpeake more naturally, the Sacramentall influence of both their actions, immanent and tranſient. Euen as it pleaſed *God at Whitſuntide, about ſeuen weekes after Eaſter, and after the redemption of the Iſraelites from the bondage of Egypt*, to giue them the law of the tenne Commandements at *Mount Sinai*, and that not priuately, but publiquely before all the Congregation; ſo it pleaſed his *Diuine Maieſty* at *Whitſuntide*, about ſeuen weekes after *Eaſter*, being the time of our Redemption from the bondage of Hel, to inſpire his *Elect* with his *holy ſpirit* openly, before many witneſſes of *Parthians, Medes, Elamites*, and men of diuers Nations, as it is written, *Suddenly there came a ſound from heauen, as of a ruſhing and a mighty winde, and it filled all the houſe where they ſate. There appeared vnto them clouen tongues like fire, and it ſate vpon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeake with other tongues, as the ſpirit gaue them vtterance.* But here is the difference worthy of obſeruation, that euen as there on *Mount Sinay, Iehouah the Sonne* deſcended downe to the Iſraelites with fearefull thunder and lightning, to ſignifie thereby the wrath of *God* the *Father*, for the breach of his lawes: ſo here *Iehouah the Holy Ghoſt* deſcends (as *the Angell of Chriſt*) not in fire of fury, but in fire of loue and zeale; not with the *loud voyce of a Trumpet*, but with the *ſound* of

Pſal.45.

Exod.3.

Ioh.4.

Exod.19.

Act.2.

of winde, making a peaceable and *ſtill noiſe*, becauſe the Goſpell comforts the deiected man. This is that *ſpirituall Angell*, which inſpires the *Angels* of heauen to honour their *Creator*, which breathes into them the knowledge of all goodneſſe, which ſanctified the Virgins wombe, which reuealed to the Prophets myſteries, and things to come. This *holy Spirit* regenerates the inward man, quickeneth our dull mindes, (like as the Sunne with his vegetatiue heat nouriſheth the barrenneſt earth) and inſinuates himſelfe into the zealous profeſſours of the Goſpell effectually, myſtically, and miraculouſly. This is that *Spirit of God*, which moued at the creation of the world *vpon the face of the waters*. This is *that Spirit of ſanctification, which deſcended down from heauen in the likeneſſe of a Done, and ſate vpon our Sauiour Chriſt*.

Gen. 1.

Mat. 3.

This is that ſpirituall *Light*, whoſe vniuerſall preſence is neuer abſent from the *Lordes Spouſe*, the *Catholicke Church*: euen as hitherunto euer ſince the Aſcenſion of our *Sauiour*, his pure power hath vouchſafed to preſerue her from vtter damnation in ſome Countrey or other. When *Idolatry* ouer-ſwayed theſe *Weſterne parts* of the world, doubtleſſe the *Lord* had his *Spouſe* eyther in *Moſcouia, Greece, Armenia, Æthiopia*, or ſome other Region: and perhaps in one or two houſholds, as heretofore fell out in *Adams, Noahs*, and *Abrahams* time. This the *Apoſtle* in the *Apocalyps* manifeſteth, when as he propheſied, that [1] *ſhe ſhould flie into a Wilderneſſe*, and ſoiourne there for feare of the *Dragon*, or *Antichriſtian* deceite; [2] *while faith was departed, and* [3] *Gods two teſtimonies lay dead and deſpiſed*. O yee that go vnder the naked name of *Catholikes*, marke how well the concordance of theſe three places Propheticall anſweres your *ſtentorean* vociferation, on Prieſtly ſucceſſion. It is dangerous to meaſure *Illumination*, or any other mentall gift of the *holy Ghoſt*, according to miſtaking times, or mens traditions: for the Gold-ſmith that ſoftneth, hardneth, and tempereth

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1 *Apoc.* 12.

2 2. *Theſ.* 2.

3 *Apoc.* 11.

reth the mettall at his owne free and secret pleasure, may cause his old iewels to be newly in request, and distributed againe, as it were by degrees, or nurses milke by little and little, for Our reconciliation to the *Lord* of life, the *Apoc.7.* *Lambe that leades to the liuing fountaines of waters*, or to these Royall Magazins and shops of the *Spirit*.

3 Euen as this *Spirit* speakes in the hearts of true Gospellers, without any noyse of wordes, and moueth them *æstro miraculoso*; to the misprision of this *All-quickning Spirit*, made our forefathers subiect to schismes, heresies, and superstition; and wrought the ruine of the *Easterne Church*, their chiefe *Imperiall Citie of Constantinople* (as it is said) being taken on a *Whitsunday*, our festiuall time of the *holy Ghost*. And at this day, if we strictly examine our consciences, we shall finde the originall fountaine of all our errours, *Detractions*, defamations, and other infinite pollutions, to arise from our hardnesse of hearts, in not glorifying our most glorious *God*, and seeking after this *Spirit of consolation*, who is *the third person in Trinity*. As our Sauior *Christ* said to his disciples, *Go and teach al nations, baptizing them in the name of the Father, the Sonne, and of the holy Ghost*. *Mat.28.* And as the Apostles taught, *There are three which beare record in heauen, the Father, the Word and the holy Ghost, and these three are one.* *1.Ioh.5.*

4 But why is the *third person* in *Trinity* peculiarly termed the *Holy Spirit*? Is not the *Father* Holy, and the *Son* Holy? *God* forbid that I should hold the contrary. The *Father* is a holy *Spirit*, and the *Sonne* a holy *Spirit*; yet notwithstanding, because Holinesse or Sanctification towards mankinde proceedes from loue, which loue is sent or produced from their mutuall will; from the *Father* by election in loue, and from the *Sonne* by his word and redemption in loue, this *Holinesse*, as a *Tertian* or third influence, proceeding out of two Diuine respects towards the saluation of mankind, is rightly attributed to the *third person* in *Trinity*, as to the Ambassadour of both their willes:

willes: so that the whole *Trinity* partakes of the same Holines, of the same Loue, of the same Will, of the same *Spirit*, of the same *Godhead*, of the same Vnity; as S. *Paul* very manifestly expresseth in these wordes: *Endeuour ye to keepe the vnity of the Spirit, in the bond of peace; one body and one Spirit, euen as ye are called all in one hope of your calling; one Lord, one Faith, one Baptisme; one God and Father of all, which is aboue all, and through all, and in you all.* So that whatsoeuer name or power is ascribed to anyone peculiar person of the *Trinity*, the same is meant of the whole *Trinity*. The *Father* is called the *Spirit* of *God*, the *Sonne* the *Spirit* of *God*, and the *Holy Ghost* the *Spirit* of *God*: yea, the *Father* is *the Spirit of him* (of whom S. *Paul* speakes) *that raised vp Iesus from the dead*; the *Sonne* is that *Spirit* that raised himselfe, and the *Holy Ghost* the same *Spirit*. The *Sonne* is the *Father*, and the *Holy Ghost* is in the *Father*: the *Sonne* is the euerlasting *Father*. This the Prophet witnesseth, when as hee names *Christ*, *the mighty God, and euerlasting Father*. But when they are seuerally named or distinguished into *persons*, that sense or morall is to be vnderstood parable-wise, as including the mysteries of our saluation, which our humane capacities cannot otherwise rightly apprehend. For euen as a *Prince* in his prudence, loue, and wisedome; and for the more honorable establishment of his *Monarchy* or *Kingdome*, authorizeth his sonne, and some other as his *Chancelour*, to impart his lawes vnto his subiects, and to gouerne them in order, whereby their power becommeth equall; so let vs conceiue, that the glorious *Trinity* is but one *Diuine* and essentiall power, all alike, all equall, and of one authority; onely for the glory of the *Godhead*, and for the mysterie of our Redemption, the *Trinity* is really distinguished to the view of the inward man, whose will is stirred vp to meditate vpon the personall relation of their functions and offices, which they deriue one to another.

Ephes. 4.

Rom. 8.

Esay. 9.

But how ſhall we diſcerne who is poſſeſſed with the
5 *Holy Ghoſt*? To be poſſeſſed with the *Holy Ghoſt*, is as much to ſay, as to be poſſeſſed with the giftes of the *Holy Ghoſt*, namely, with faith, humility, and other *Diuine* gifts. Of theſe his gifts ſome are viſible, ſome inuiſible, ſome abundant, ſome reſtrained. With the former the *Apoſtles* and *Prophets* were miraculouſly inſpired; with the latter all we, who according to our *Chriſtian* profeſſion, doe proteſt to fight in this life againſt the world, the fleſh and the *Deuill*, doe hope to be poſſeſſed through grace,
Epheſ.4. *according to the meaſure of Chriſts gift.* The branch that drawes not iuyce and life out of this *ſpirituall Vine*, is adiudged dead: for what amity can there be betwixt light and darkeneſſe, betwixt life and death? The chiefeſt gift of the *Holy Ghoſt* is faith; which is a ſpirituall light, enlightning our liues with the Goſpell, & with the beames of good workes, cauſing vs to loue all men after his owne example, who communicates his *Sunne* to the iuſt and vniuſt. And if we may lawfully boaſt of any gifts of the *Holy Ghoſt*, ingraffed by his powerfull *Maieſty* in our hearts, then ſurely may wee glory of our *Illumination*, wherwith we are enlightned vndeſeruedly in theſe daies. Neither is it poſſible for vs in theſe dayes to obtaine a more viſible meaſure of ſpirituall gifts, by reaſon that our mindes are captiuated vnto couetouſneſſe, enuie, and other vncleane thoughts, by reaſon that our bodies are pampered with gluttony, drunkenneſſe, eating and drinking without appetite or neceſſity: and by reaſon that we dare not, in reſpect of theſe pollutions, and of our vnworthineſſe, communicate one with another the *Lords* holy *Supper* but very ſeldome; whereby the gifts of the *Holy Ghoſt* might be multiplied and increaſed in vs. As long as we are carnal and worldly minded, our ſoules are
Gal.5. farre from theſe gifts of the *Spirit*, which the *Apoſtle* likewiſe calles *the fruits of the Spirit, as loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, and temperance.*

rance. They that are *Christs*, doe endeuour to follow his *Fathers will.* And what is the will of the *Father*? Euen our ſanctification and vnion in the *Spirit.* For euen as the carnall coniunction of man and wife makes of them one fleſh; ſo the ſpirituall coniunction of *Chriſt* and the ſanctified ſoule makes of them one *ſpirit*, ſo they that are vnited in the *Spirit*, are vnited in their willes; and they that are vnited in their willes, are vnited in their actions. They that follow *Chriſts* actions, doe labour in all humility, to attaine vnto theſe gifts of the *Holy Ghoſt.* But firſt, they muſt tame their bodies with faſting. And here I giue you one note worthy the conſideration, that whereas S. *Paul* in all his *Epiſtles* makes often mention, and ſendeth often ſalutations in the name of the *Father*, and of the *Sonne*, not ioyning the *Holy Ghoſt* in plaine litterall wordes with them, he doth it, becauſe it was the *Holy Ghoſt* himſelfe that ſpake through the mouth of *Paul* in thoſe *Epiſtles.* And whatſoeuer he wrote, he wrote by commandement and inſpiration of the *Holy Ghoſt*, whoſe office and function was to ſignifie vnto the *Church* the will of the other *two perſons* in *Trinity.* So that the naming of the *Holy Ghoſt* was needleſſe, while the *Elect* vnderſtand, that it was He which ſpake, and that *Paul* was no other then as *Moyſes* to *God*, or as *Baruch* to *Ieremy*, that is, the Notary or Scribe of the *Spirit*; and as it is elſe-where ſpecified, *a choſen veſſell.* This himſelfe proteſted in theſe words; *If any man thinke himſelfe a Prophet or ſpirituall, let him know, that the things which I write vnto you are the commandements of the Lord.* 1. Cor. 14.

There is no ſinne more deteſtable, nor more difficult to be forgiuen, then the ſinne againſt *this Spirit of God.* Doſt thou wantonly *detract* from *God the Father*, and denie thine owne and the worlds *creation* by his *omnipotent word*? Search the *Scriptures*, repeale thy detractions, and vpon thy recantation thou ſhalt receiue remiſſion. Doſt thou blaſpheme the *Sonne* of the euer-liuing *God*, and 6

belie his *Incarnation*, his *Paſſion*, his *Reſurrection*? Reade ouer the *new Teſtament*, remember to compare the ſame in an euen ballance, with the Propheſies of *Eſay*, and the reſt of the *Lords* holy Legates, and it may be, thine eyes will be opened, and thou wilt renounce thine errours by the bright light of the *holy Spirit*. But, ſilly ſoule, what wilt thou doe, if this glorious Spirit comes not neere thee? Where then wilt thou expect forgiueneſſe of thy blaſpemies? Nay, how canſt thou expect, or aske forgiueneſſe, ſeeing that without his operation the fruites of repentance can no more ſpring in thy faithleſſe heart, then the Apples of Paradiſe could fall into the hands of *Tantalus* in hell? All other ſinnes are pardonable, and therefore termed debts or treſpaſſes: Onely this ſinne againſt the *Holy Ghoſt* is Treaſon in the higheſt degree, againſt the whole *Godhead* his crowne and dignity, by reaſon that his perſonall ſubſiſtence was produced both from the *Father* and the *Sonne*, and propagated vnto vs euen from our Baptiſme; ſo that to ſinne againſt his authoritie, is to ſinne againſt the whole *Maieſty* of the ſacred *Trinity*, and againſt our owne ſoules, being created by the *Father*, redeemed by the *Sonne*, and ſanctified by the *Holy Ghoſt*. Chiefly, thoſe reprobates are guilty of this vnpardonable ſinne, which ſometimes hauing had great feeling, great vnderſtanding of the word of *God* (and perhaps eſpeciall inſpiration of the *Holy Ghoſt*, as *Ananias* and *Saphira* had) if ſuch perſons afterwards without neede do fall into malitious Apoſtaſies, cauſeleſſe Hypocriſies, and contumacious blaſphemies againſt the ſanctified *Church* of *Chriſt* in their words, works, & thoughts, ending alſo their liues without repentance, doubtleſſe they incurre the penalty of this irremiſſible ſinne for this their ſpirituall fornication. But to diſcerne who they be particularly that offend in this height of ſinne, in my iudgement very few or none can vndertake that charge in theſe dayes, becauſe we haue not that *giſt* of the *Holy Ghoſt*,

Ghoſt, namely, of *diſcerning Spirits*, as apparantly as the *Apoſtles* had.

To conclude theſe excellent exorciſmes againſt the ſpitefull *ſpirit of Detraction*, O triumphant *Trinity*, diſtinguiſhed really, and indiſtinct eſſentially, *not into three Gods* (as that holy *Martyr* proteſted) *nor into three incarnated, but into three of the ſame degree, of the ſame honour,* οὐτε εἰς ἐνα τρισώνυμον οὐτε εἰς τρεις ἀνθρωπους αὐτας, ἀλλ' εἰς τρεις ὁμοτιμους, whoſe powerfull *Maieſty* vnited and identified in one eternall *Deity*, the celeſtial ſpirits loue to contemplate, and we earthly Pilgrims long to ſee, Here I your vnworthy ſeruant, proſtrating my ſoule in all humility, doe craue remiſſion in the duſt and aſhes for my ſimple ſpeaking of your intellectuall ſubſtance. O *God* of endleſſe bounty, direct my vnskilfull pen, that it ſtray not too much from the rule of verity, nor lay down any thing but with reuerend ſhame of my blinde and bluntiſh ignorance, concerning thy Heauenly vertues, thy bleſſed Guarde, and holy Hoſte; let them which reade this Treatiſe, beare nothing in their hearts away, ſaue that, which is conformable to the ſquare of wholſome doctrine. Inflame my ſpirit with true zeale, the true ſeale of thy *ſacred Spirit*, that it may ſoare vp like an Eagle, to the ſunne of thy *Grace*, with feruencie founded on *Diuine* diſcretion; for feruency is but fooliſh fury without *Diuine* diſcretion.

7

Ignatius in Epiſt. ad Philippenſes.

LINEAMENT VI.

1 *Their Hereſies conuicted which detract from the ſeruice of God, becauſe they ſee him not with their corporall eyes.*

2 *The knowledge of God proued by an inſtance of our earthly King, who is knowne throughout great Britaine of all his ſubiects, though not of all with corporall ſight.*

3 *The excellency of his ſpirit aboue the reſt of his ſubiects.*

4 *Meanes to know God.*

5 *Why mortall men cannot ſee God?*

1 MAny of vs detract from the ſeruice of God, becauſe his *Maieſty* is not ſo familiar, as to ſpeake vnto vs viſibly, at conuenient ſeaſons; as though ſo high a *Maieſty* ſhould debaſe himſelfe with euery ſinfull creature. It is reported, that the King of *China* will not be ſeene abroad among his ordinary ſubiects aboue once a yeare. And yet we wanton worldlings would limit our great *Creator* to ſight and daily conference. *God* is a *Spirit*, not bound to any bodily Organ, but (to compare his Greatneſſe after fleſh and bloud) euen as mans ſoule when it is ſeparated from his body: his power is infinite, immenſiue, incomprehenſible, and no more to be ſeene, or ſenſibly vnderſtood of fleſh and blood, then *if a man ſhould meaſure the waters in his fiſt, or the heauens with his ſpan, or if he ſhould weigh the mountaines in a ballance. All people are in compariſon of him, but as a drop of a bucket-full, or as Graſſhoppers, or as nothing, or as nothing leſſe then nothing.* No earthly man can erect a ſtatue, or a carued Image according to his likeneſſe. *No Gold-ſmith can couer him with golde, or caſt him into a forme of ſilner plates.* O Lord, who is like vnto thee? *No man can enter into thy Counſell, no man can finde out thy ſecrets, or attaine vnto this perfection. Thou art higher then heauen, deeper then hell, the meaſure of thee is longer then the earth, and broader then the ſea.*

Eſa. 40.

Eſa. ibid.

Iob 11.

Though

Though thou turne all things vp ſide downe, cloſeſt them in, and gathereſt them together, who will turne thee from thy purpoſe? Worldly ſight is one thing, and Diuine knowledge another thing. The one is ſubiect to infirmities and errours; the other is infallible, certaine, and can neuer faile, eyther with olde age, wounds, or falſe ſpectacles. The one is the inſtrumentall light of the body, to guide a man in his worldly buſines: the other (I meane) mentall knowledge, is the euerlaſting Lampe of the ſoule. This latter I pray *God* inſtill into vs. As for the other, it cannot abſolutely be termed perfect, before it be firſt ſowne in winters corruption, and before (like ripe corne, growne with full and glorious eares) it riſe vp glorified in the ſummer of immortality. At which time, both lights and ſights, externall and internall, being by the Diuine bounty become eternal, we ſhall both ſee and know aright in all perfection, almoſt euen as God himſelfe ſeeeth and knoweth vs at this preſent. *Quid eſt quod non videant qui videntem omnia vident?* What thing ſhall they not ſee and know, which alwayes ſee and know the *Author* of all ſight and knowledge? *In the time of their viſitation they ſhall ſhine*, they ſhall ſhine as amiable as the Sunne, more admirably glorious then *Moyſes*, who was faine to put a vaile before his face, by reaſon of his ouerbrightſome beauty, though he ſaw God but for a moment, and that imperfectly: for all light proceedes from him. *In his light we ſhall ſee light.* *Sapient. cap. 3.* *Pſal. 36. 2.*

But (quoth *the ſpirit of Detraction*) how can we know him whom we neuer ſaw? O vaine *Spirit*, if thou knoweſt his lawes, and fulfilleſt them, thou knoweſt *God*. As for example, let me inſtant in our earthly *King*: for mine owne part I neuer ſpake with *King* IAMES, nor euer ſaw his face; yet notwithſtanding I verily beleeue, that I doe know him: I know him to be our *King* by publique Proclamation, by his decrees, by the vniforme conſent of all his ſubiects. My conſcience perſwades me, that he is the

the Diuineſt and deuoutest Prince, that euer ſwayed the Diademe of this *Monarchy*, and aboue all the reſt of his Kingdome that he is poſſeſſed with the gifts of the *holy Ghoſt*. The reaſons that thus moue me to conceiue ſo wonderfully of his worth, are theſe: firſt, the obſeruation of his life vnblemiſhed by generall report, and free from ſuſpicion of vnſeemely actes. Then, the conſideration of his faith, wiſedome, and milde ſpirit, made vulgarly manifeſt by his learned Bookes and Speeches in the *Parliament houſe*, whereof ſome are extant in Print, ſettles my knowledge of his excellency of ſpirit:

Vt iurem, cælamo fulgur ineſſe ſuo.

That I would ſweare his pen did lightning flaſh.

To theſe I adde his miraculous preſeruation continually from his cradle (he being the onely childe of his Parents) in ſuch tumultuous times, vntill this golden time of the *Goſpell*. And, to omit many garboiles of ciuill incendiaries for the ſubuerſion of his life and ſtate, I will onely content my meditation at this time with the conſideration of two principall *Treaſons*, inuented by *Sathan*, againſt his *annointed perſon*. The former *Earle Gowry* entended to effect. The latter the *Papiſts* purpoſed to perfect. In the former *God* ſuffered *Sathan* to lead him for a moment into his caſtle of calamity; but preſently he ſent his *Angell* to deliuer him, as *Peter out of Herods priſon*. In the latter *God* ſuffered *Sathan* to plot, plant, and place his Ordinance in order, for the vtter ſuppreſſing and ſupplanting of his whole eſtate, but ſuddenly *the worlds great Watchman* confounded his *Bouteſeux*, as the builders of *Babell*. In both I obſerue, that the *Diuine Maieſty* reſpects this innocent *Prince*, & in his loue vnto him vnexpectedly rips vp the very bowels of Treaſon, euen when *Sathan* aſſures himſelfe of his fatall harueſt, and is ready to reape his Hemlockes almoſt ripe: then *God prepares a feruent Eaſt winde in one night to deſtroy* his poyſonfull weedes, like vnto *Ionas his gourd*.

Ionas 3.

O mighty *God*, who can prie into the treasury of thy counsels? What man purposeth thou dispossest. *Thou reuealest the deepe and secret things. Thou knowest the thing that lieth in darkenesse: for the light dwelleth with thee. We thanke thee, we praise thee, O thou God of our Fathers, that hast giuen our* King *wisdome and strength, and hast shewed him the thing that he desired of thee. Thou hast declared his matter vnto him.* When his wisest Counsellors missed to expound *Tressams* intricate letter, more intricate then *Sphynx* his Riddle, the *Holy Ghost* lent the *King* himselfe the key of knowledge, the key on which millions of liues depended, wherewith he vnlockt the memorable morall of the *enigmaticall letter*, memorable indeed vnto all posterities. All which circumstances doe certainely argue the profoundnesse of his capacity, and assuredly ascertaine my soule, that the faculties of his soule are effectually inuested with some attributes of the *Deity*, for the glory of *God*. 3 Dan. 2.

After the like manner, let vs comprehend the knowledge of *God*, who is our spirituall *King*, and *King* of *Kings*, (for what signifieth this word *God*, but an omnipotent spirituall *King*, *Creator* of all things?) and we shall spiritually attaine to his Diuine knowledge, though we see him not with our bodily eyes. Let vs grope after him, and we shall finde him, *for he is not farre from euery one of vs; in him wee liue, wee moue, and haue our being.* When we endeauour with all our hearts and humble soules, to keepe his commandements, we may boldly say that we do know him. When our mindes are sanctified through stedfast faith intentiuely on *Iesus Christ*, as the diseased *Israelites* became healthfull with regarding *the brasen Serpent*, we may assuredly affirme that we do know him. Most happy are they which neuer saw *Christ*, and yet beleeue in him. 4 Acts 17.

Neyther doe we want other euident meanes, and motiues to stirre vs vp to the knowledge of the *Godhead* or

ſpirituall power: firſt, naturall reaſon ſheweth, that ſome *glorious ſoule*, full of perfection and power, created the world and the creatures thereof (for they could neuer make themſelues) which the Prophet *Dauid* confeſſed in
Pſal.19. theſe wordes: *The heauens declare the glory of God, and the firmament ſheweth his handy worke.* Next, his Church or faithfull congregation, of *Adam*, *Abell*, *Seth*, *Henock*, *Noah*, *Abraham*, and others, transferred by ſucceſſiue tradition his knowledge to their poſterities. Thirdly, his knowledge hath beene reuealed by *the Holy Ghoſt* to *Moyſes*, *Samuel*, the Prophets, and laſtly by the *Meſsias* himſelfe, through apparitions, miracles, lawes, ceremonies, and temporall bleſſings. Fourthly, to draw neerer vnto mans capacitie, which depends moſt vpon ſenſible obiects; mention is made by *Moyſes*, how *God*
Exod.33. *cauſed him to ſtand in the caue of a Rocke, and putting his hand vpon him, he did ſhew him his hinder parts, not ſuffring him to ſee his face.* Whereby the ſeduced *Saduces* collect the *Godhead* to be corporall. But *the naturall man perceiues not the things of the ſpirit of God.* For by *his hinder parts*, as the picture of his ſpirituall ſubſtance, is ſhadowed the glimpſe of his glorious influence. By his *hand*, is figured his al-puiſſant power. By his *face*, the fulneſſe of his ſunny glory. And where Eyes are aſcribed vnto him, what other ſenſe is meant, then his prouidence and knowledge? Thus *God* ſometimes ſpeakes naturally according to our naturall apprehenſion.

5 In concluſion, let it ſuffice our curious braines, that *God* is a powerfull *Spirit*, not to be felt palpably with mens hands, nor ſeene with mens eyes (I ſpeake not of *Chriſts* glorified body being humane, which *Thomas Dydimus* felt after his reſurrection) by reaſon that the *light* of his *Spirit* is too conſpicuous, glorious, and ouer-bright for ſuch weake, terreſtriall, and brittle ſenſes. Neuertheleſſe it pleaſed him to appeare vnto *Ezechiel in the ſimi-*
Eze.1. *litude of fire from his loynes downewards, and of brightneſſe*

like

like vnto Amber from his loynes vpwards. S. *Iohn* in the *Iland of Pathmos* on the *Lords day* rauiſhed in ſpirit, ſaw *one like the Sonne of man, with his head and haires as white as woollor ſnow, with his eyes as flames of fire. His feete, were like vnto fine braſſe, burning in a fornace, and his voice as the ſound of many waters. His face ſhone as bright as the Sunne in his ſtrength.* Whereby we may gather, that *God* is a *ſpirit*, not able to be ſeene of duſt and aſhes, vntill the ſame be better purified or purged from worldly concupiſcence (for fleſh and bloud cannot enter into heauen) and vntill our ſoules become refined and regenerated, not with *Purgatory flames*, but with the *ſpirit of God the fiery Comforter*. This is the reaſon, that the Elect of *God* doe ſtoutly maintaine, that his *Diuine Maieſty* being a *ſpirit* cannot rightly be worſhipped but in ſpirite and minde, which in truth fals out moſt rightly, when the ſpirit through faith becomes eminent, and when the body through faſting lieth vanquiſhed. Apoc. 1.

LINEAMENT VII.

1 *The deſcription of ſome of the good ſpirits, which attend on their Creator in heauen.*
2 *Their Offices.*
3 *Names.*
4 *Greatneſſe.*

LEauing aſide *Dionyſius Areopagitaes* nine orders of Heauenly *Hierarchies*, which he termes τρεῖς τριάδας διακοσμήσεις, as an ouer-curious work for our weake capacities, I will relate the differences of ſuch good Spirits, as wee finde regiſtred in the word of *God*, to the entent that *the ſpirit of Detraction* may tremble the more, when he hears their energie and efficacy expreſſed, their energie and efficacie which they poſſeſſe by the 1

ſight and light of the heauenly Sunne. *Michael* the Archangell *is the great Prince which ſtands for the Lords people.* And, as St. *Iohn* recordeth in his Diuine myſteries, there was a battell in Heauen: *Michael* and His Angels fought againſt the *Dragon*, and his Angels, whom they ouercame *by the blood of the Lambe*, that is, by *Chriſts* innocency. This *Michael* (as many ſuppoſe) is no other then our Sauiour *Chriſt*. For euen as by the *Dragon*, the *Arch ſpirit of ſinne* is parable-wiſe included: ſo by this *Michael*, the *Archangel of ſaluation*, might very well be figured. By *Michaels Angels* I vnderſtand his *glorious ſpirit*, his Oracles comprehended in the Scripture, the interceſſions of Saints for our conuerſions, zealous bookes publiſhed by many good men for our edification in *Chriſt*, beſides our faithfull hearts prepared to heauen by deuout prayers, and neceſſary mortifications of our luſtfull bodies. By the *Dragon*, the Serpent, or Deuill I expound *the contempt of the Holy Ghoſt*, the deprauing of his precious gifts, *the ſpirit of Detraction*, the ſpirit of enuie, the ſpirit of vncleaneneſſe, and other ſinfull ſpirits repugnant to the pure *ſpirit of God*. For (as S. *Paul* confirmes the ſelfe ſame) *becauſe they regarded not God, therefore God deliuered them vp into a reprobate minde, to doe thoſe things which are not conuenient, being full of all vnrighteouſneſſe, fornication, couetouſneſſe, malitiouſneſſe, full of ennie, &c.*

Dan. 12.

Apoc. 12.

Rom. 1.

In ſome places *Angels* are termed *the ſtarres of God*: for euen as ſtarres doe ſhew the light of Heauen vnto vs, ſhining onely to our outward ſight; ſo *Angels* ſignifie to the inward man, the heauenly light of the ſun-ſhine of grace.

Eſay 14.

Where mention is made of the *Seraphins*, we may conieƈture, that for our weakeneſſe in nature and eaſie inſtruƈtion, they appeared with wings to the *Prophet*, crying one to another, *Holy, Holy, Holy, the Lord of Hoſtes; The whole world is full of his glory*; as a prefiguratiue reuelati-

Eſay. 6.

tion

tion, that the *word of God*, the *Gospell of Christ* should flie ouer all the world, and fill the same with his glorious power. In like manner, their description with wings portends their celerity, and swift readinesse to succour vs in extremity. Another *Prophet* layeth downe the forme of the *Cherubins* in this manner; *Euery one of them had foure faces, and euery one foure wings, and the likenesse of a mans hand was vnder their wings.* Vnder which vision we may containe the similitude of the foure *Euangelists*, with *Christs* hand, or with his *holy Spirit* transported into the foure quarters of the world, into the *East*, *West*, *North*, and *South*, according vnto the *foure ages of the world, vnder Adam, Noah, Moses, and Christ*, which is the last, and renueth vs to euerlasting life.

Eze.10.

Irenæus l.3.c.11

Among others of *Gods spirituall ministers*, which his *Maiesty* sent to mankinde, one is named *Gabriel*, an *Angel* that appeared first to *Daniel*, when he prayed to haue that performed of *God*, which he had promised touching the returne of the people from their captiuity in *Babilon. While he was speaking and praying, euen the man Gabriel, whom he had seene before in a vision came flying and touched him*: The said *Gabriel* came afterwards to *Zacharias* the Priest, to shew him the Natiuity of S. *Iohn Baptist*, and was also sent to *Mary* the mother of *Christ*.

3

Dan.9.

An *Angel* called *Vriel* reproued *Esdras*, because he seemed to enter into the profound iudgements of *God*. And there *Ieremiel* an Archangell confirmes the wordes of *Vriel*.

2.Esd.4.

Raphael one of the seuen holy *Angels*, which goe forth before the *Lord*, tooke the shape of a man, and fellowlike, conuersed with yong *Tobias*, vntill he brought him home safely from his great iourney; bound *Asmodeus* the lustfull *spirit*, and restored to olde *Tobith* his sight.

Tob.lib.

Now it remaines, that I shew what *Angels* be: *Angels are ministring spirits sent forth to minister for their sakes*

4

Hebr.1.

which ſhall be heires of ſaluation. The *Holy Ghoſt* in the Scripture expreſſeth their outward formes, particular names, and numbers in plaine termes, to make their Embaſſages and meſſages of greater reckoning to our terreſtriall ſenſes and ſimple vnderſtanding. Their manſions be diuers, as our *Sauiour* teſtified: *My Fathers houſe hath many Manſions.* Their multitudes infinite: *Think'ſt thou* (ſaid *Chriſt* to his Diſciple, which ſmote the *High Prieſts* ſeruant) *that I cannot now pray to my Father, and he will giue me moe then twelue legions of Angels?* Theſe be they, whoſe loude voyces that profound *Diuine* heard, ſaying, *Praiſe, honour, glory, and power be vnto him that ſitteth vpon the Throne, and to the Lambe for euermore.* Theſe be they, whom our Sauiour *Chriſt* propheſied to ſend againſt the day of Iudgement, to gather together his Eleect from the foure windes, and from the one end of the Heauen to the other. Theſe likewiſe be thoſe diuine Miniſters, which at the end of the world ſhall goe forth, and ſeuer the bad from among the iuſt, and ſhall caſt them into a Fornace of fire, where there ſhall be wayling and gnaſhing of teeth. In the *holy Scriptures* we reade, that holy men, ſuch as *Aaron*, the Prophets, and Prieſts were called *Gods* or *Angels*, becauſe they reſembled them in proprieties and perfections: for euen as it is the office of *Angels* to praiſe *God* in purity of minde and ſanctification; ſo likewiſe it is the duty of Miniſters to preach and teach the word of *God* without hypocriſie, negligence, or worldly craft.

Mat.26.

Apoc.4.

THE

THE SECOND CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT I.

1 *The true application of the abouesaid Coniurations.*
2 *That the names of other good spirits be manifold and diuersly taken in the holy Scripture.*
3 *After what manner Sinne, the messenger of* Sathan *stings vs.*
4 *By what meanes we may repell the stings of* Sathan.
5 *That it is hard to iudge of our spirituall stings, and from whence they come.*

THe meditation of these mysteries (I hope) will shake the power of our spiritual Tempters, and shape our humane wils after the refined mould of the *Inward man*: so that we prostrate our selues before our Heauenly Lord, humbly prying into our owne vnworthines, and putting off our vncleane *shoes* before wee touch his *holy Mount*; 1

Tertul. in libr. de Reſur. Carnis.

Mount; ſo that we employ our knowledge, *in teſtimonium veri, non in adiutorium falſi*, for the glory of *God*, and not for the ſupport of ſinne: ſo that alſo we apply our contemplation of his *Saints*, for admiration and not for adoration, applauding their happy eſtates, with the acknowledgement of our owne vnhappineſſe. For who can thruſt *Peter* into Gods Throne, were he ne're ſo glorious a *Saint*, without apparant Treaſon? Downe then yee *Detracting* ſoules, into your earthly caues. Without the mediation of *Chriſt*, God is a conſuming *flame*; wherefore approach not neere this *Flame*, leſt ye be conſumed. Diue rather into your owne weakeneſſe, and thinke on nothing ſo often, then on *Chriſt* lying in a vile manger, or on *Chriſt* crowned with a crowne of thornes, or on his guiltleſſe body nayled to the croſſe of infamy; and no doubt but the effects of Grace will follow.

Where other good *Spirits* are mentioned in the word of *God*, and how one reſted vpon many, and many vpon one, I am not of the minde that they were reall, corporal, and palpable ſpirits, but rather Diuine gifts or ſupernaturall vertues, conferred vpon the ſoules of the *Elect* by the *Lord* for his glory. *God* tooke off the *ſpirit* that was vpon *Moyſes*, and put it vpon the *ſeuenty Elders*; and when the *ſpirit* reſted vpon them, they propheſied. In ſundry places of the Scripture we reade, that the *ſpirit* of the *Lord* poſſeſſed many, where they became notable eyther for propheſies, valour, or other rare properties: which Spirits muſt not be ballanced by proportionable quantity, but ſpiritually conſtrued by operation and quality. Which expoſition I haue laid downe (as I haue ſome of the premiſſes) of ſet purpoſe that the Reader may not be miſtaken in conceiuing *the ſpirit of Detraction*, and other ſinfull Spirits to poſſeſſe mankinde really. The *holy Ghoſt* fell at one time vpon many of the *Apoſtles* and others; which is as much to ſay, that the pretious Gifts of the *holy Ghoſt*, of propheſie, of diuerſities of tongues, of faith,

faith, patience, and other vertues inſpired theſe ſeruants of *God*, whom his Wiſedome ſelected and ſealed to that degree of ſanctification, as the potters veſſels, for ſuch honourable ſeruices.

Contrariorum eadem eſt ratio. By the knowledge of Goodneſſe, let vs gather the knowledge of the oppoſite, how the Diuell by his ſpirituall *Nuncioes* of Sinne, as by *Detraction*, malice, and ſuch others, poſſeſſeth the negligent ſonnes of *Adam*, not with reall formes, but with ſpirituall ſuggeſtions and ſpiritual operations. *God* turnes away the influence of his countenance from his degenerate children; then *Sathan* embraceth that aduantage of opportunity, and with his peſtilent breath bloweth into the principall parts of mans body and ſoule. He impoyſoneth the humours of melancholy, choler, and gall, enuenometh the lodge of imagination: then the poſſeſſed is franticke or lunaticke. The bloud and ſeede he tickleth and tainteth with honied lechery, and hateful luxury: then the patient becomes paſſionate in his body, prodigall of his bloud and ſeede, and proude of his ſuppoſed power. For how can it otherwiſe be, when the body is tempted to receiue into it ſuperabundance of iuyce, of immoderate meates and drinkes? Muſt not conſequently euery naturall body vent out what is ſuperfluouſly gathered within it? 3

But, O thou great *Gouernour* of the world, whoſe will is vnſearchable! no mortall man can mortifie his longing conceits, his luſtfull concupiſcence, without the mortification of his body by faſting, neither can he mortifie his body by faſting, without powring out many piteous petitions before the ſeate of thy mercy. Nor yet can man (O ſinfull man) powre out his petitions intentiuely before thee, except it were giuen him from aboue, and except he were in his conſcience compelled by the operation of thy *ſpirit*, to craue daily for perſeuerance in his prayers and petitions. 4

5 To finiſh the abouesaid point of *Sathans* ſtinging, whether theſe plaguy temptations be verily, or figuratiuely, the *Diuels* ſpirituall power, or the *wrath of God incloſed in vials*, as is allegorically ſpecified in the *Apocalyps*, it is hard for man to iudge; for both might well be inflicted on vs, ſeeing *the vngodly is a ſword of his*, and *Nabuchadonozor* is termed *his ſeruant*, or executioner to reuenge his iuſt conceiued anger againſt the *Iſraelites*. *The winde blowes*, and with his furious force ouerturnes a Forreſt of wood, and ouerthrowes whatſoeuer it meetes; yet no man knowes whence it comes, or whither it goes. Euen ſo it fares with theſe turbulent ſpirits: well may we ayme at their mediate manner of infections; but it is a very difficult matter to diſcourſe iudicially of their immediate ſtinging. Sure we are, that none eſcape without them.

Pſal. *Jerem.*

LINEAMENT. II.

1 *The originall roote of Detractions and other pollutions; and whether the ſpirit of Detraction and other ſinfull ſpirits, which poſſeſſe mankinde, be reall ſpirits or ſtings of the Diuell?*
2 *The fight betwixt the knowledge of Good, and the knowledge of Euil.*
3 *That the Good gets the victory ouer the Euill.*
4 *That the Diuell cannot harme a man really.*

1 IN the beginning *God* made all creatures good and perfect, though afterwards through preſumption, arrogancy, and *Detraction* they became ſinfull. His omnipotent Maieſty *being righteous, and dwelling among them, in ſeeing and hearing vexed his righteous ſoule with their vnlawfull deedes*; and at length *finding no ſtedfaſtnes in his ſeruants, and laying folly in his Angels*, moſt iuſtly condemned them, & *threw them down into hell*, where *he hath reſerued them in euerlaſting chaines, vnder darknes, vnto the iudgement of the great day*: Where, in

2. Pet. 2. *Iob 4.* *2. Pet. 2.* *Iud. 6.*

in ſtead of eternall glory, they liue tortured with eternall infamy, in ſtead of happy light they ſee nothing but horrid night, in ſtead of holy knowledge they feele nothing but helliſh ignorance, in ſtead of perpetuall ioyes perpetuall paines. How greatly then are our ſuperſtitious worldlings bewitched, that authorize Diuels in multitudes, and with corporall ſhapes, that is, with bodies ſubiect to handling, hauing of neceſſity longitude, latitude, & profundity, otherwiſe called thicknes, preſently to appear at the lure of mortall men, and to command the heauenly powers for ſatisfaction of their phantaſies? Let it ſuffice, that we beleeue the *Holy Ghoſt* hath omitted nothing pertinent to our ſaluation; let it ſuffice, that we arme our ſoules with the ſpirituall Corcelets of faith and charity, againſt the moſt terrible encounters of Diuelliſh ſinnes, propagated vnto the children of *Adam*, from the *Arch-ſpirit* of ſinne. *Vt mures in muris, ſic ſatellites Sathanæ in cordibus noſtris delitescunt*: as Mice in walles, ſo lurke the meſſengers of *Sathan* in our hearts. Let it ſuffiſe our curioſity, that *ſinne* is a roaring Lyon, a ſpirituall *Diuel*, and that a reprobate minde fraught with vile affections, like canckred poyſon, killes both body and ſoule. *There is a ſeede of man, which is an honourable ſeede: the honourable ſeede are they that feare the Lord. There is a ſeede of man which is without honour: the ſeede without honour are they that tranſgreſſe the commandements of the Lord.* This latter ſeede is the Deuils ſting, ſpirituall temptation, ſpirituall *Detraction* ſpringing of melancholy and corruption of humours, which can neuer poſſeſſe vs, while we obſerue that golden rule: *Watch and pray*, that is, *praying alwayes in all ſupplication, and watching for the ſame purpoſe with all inſtance for all Saints.*

Eccluſ.10.

Epheſ.6.

The chiefeſt Diuell on earth, Vice-roy to the chiefe *Serpent* of hel, is *the knowledge of Euil*, euen as the chiefeſt *God* on earth Vice-roy to the *Arch-ſpirit* of heauen is *the knowledge of goodneſſe*; both which *Good and Euill* we 2

know euer ſince the eating of the forbidden fruite, which man had not luſted, except *God* had commanded the contrary. *Deteriora ſequor: Sinne tooke occaſion by the commandement, and deceiued vs.* So that we left the *tree of life*, and tooke the worſt. *The knowledge of euill* is ſinne, or worldly craft. *The knowledge of the good* is the ſeruice of *God* or innocency. Aſſoone as *Adam* had eaten the Apple in the garden of triall, his eyes were opened, and he knew the differences both of *the Good and Euill*, yea, he was made partaker of Euils and miſeries, as well of equity, happineſſe, and innocency. O what a Diuine myſterie is this! Mans body and ſoule ſtands almoſt in ſuſpence, in an equall ballance betwixt *God* and the *Serpent*, betwixt innocency and ſinne. Or more myſtically to compare our ſtates; we ſtand in this world like our Sauiour *Chriſt*, cruelly crucified betwixt two theeues, the one penitent, the other deſperate; the one acknowledging his *Deity*, the other blaſphemouſly detracting from his innocent life. Euen ſo doe we wade betwixt Good and Euill, betwixt the ſpirit and the fleſh, betwixt peace and warre, betwixt heauen and hell, betwixt life and death, betwixt vertue and vice (*Xenophons* pathes for *Hercules* in his youth) betwixt light and darkeneſſe, betwixt truth and falſhood, betwixt loue and hatred, betwixt ioy and ſorrow, betwixt eternity and time. Gods ſpirit of Goodneſſe ſeekes to winne vs by infuſing into our intellectual ſenſes, faith, loue, truth, and other vnderſpirits of his. Our Ghoſtly tempter, wicked *ſinne*, the old *Serpents* ſting inwardly prickes our ſoules to know euill as well as good (for *malum cognitum facilius euitatur*, euil being knowne is the more eaſily auoyded) to permit wantonneſſe, licentiouſneſſe, *Detraction*, and other petty petulant *ſpirits* of *ſinne* vnto our children in their tender age, that they may leaue them of the ſooner in their riper yeares, according to the prouerbe, *A wilde colt will proue a good horſe, a rude youth a good man, and a young Diuell an*

Rom. 7.

an old Saint. God labours to mortifie the body, that the ſoule may ſee his Godhead. The Diuell by ſinne his earthly ſubſtitute, deceitfully aduiſeth to pamper the body with dainty delicacies, that the ſoule being ſtupefied may behold nothing but perpetuall darkeneſſe. God pronounceth *rigorouſneſſe vnto them which fall, but towards thee kindneſſe, if thou continue in kindneſſe.* Rom. 11. The Diuell whiſpereth into thy heedleſſe heart, *Si ſaluaberis, ſaluaberis*, If thou ſhalt be ſaued, thou ſhalt be ſaued. If thou be reſerued among the remnant of *Baals ſeuen thouſand*, according to the election of Grace, what needeſt thou make this world thy hell, thy body thy croſſe, thy contentment thy diſcontentment? If thou be not predeſtinated vnto ſaluation, wilt thou enioy a double hell? Therefore while thou haſt time, cheeriſh vp thy body with all kindes of ſports and pleaſures. Laugh and be fat:

Iam veniet tacito curua ſenecta pede.

Anon olde age with ſtealing pace will come.

Ah poore ſoule, how art thou entangled, being created after the image of *God*, compoſed for his Spouſe, endowred with his *ſpirit*, redeemed with his blood, accompanied with his Angels, capable of happineſſe, and partaker of reaſon, as a learned *Spaniard* in imitation of Father *Bernard*, broke out into admiration: *O Alma hecha a la imagen de Dios, compueſta como para eſpoſa, dotada con ſu eſpiritu, redimida con ſu ſangre, accompanada con ſus Angeles, capaz de bienauenturanza, participante de razon.* 3 Sanctiago ſobre Euang. Why doſt thou follow thine enemy, and forſake thy *Maker*, O heauenly ſoule? Why doſt thou offer vnto the Diuell the faireſt, and the fatteſt of thy flocke, and leaueſt vnto *God* a leane and a lame ſacrifice? Wilt thou draw vnto the Diuell thy ſweeteſt drinkes, and vnto *God* thy ſowreſt dregges? O careleſſe creature! *Say not, God hath cauſed thee to erre, for he hath no need of the ſinful man. He made thee from the beginning, and left thee in the hand of thy counſell, and gaue thee his commaundements and pre-* Eccluſ. 15.

cepts. He hath ſet water and fire before thee. ſtretch out thy hand vnto which thou wilt. Before thee was life and death, good and euill. What liked thee, was giuen. Which excellent doctrine another confirmed: *Thus ſaith the Lord, Behold I ſet before you the way of life, and the way of death.* Say not thou, I am beſieged with Diuels, with reall ſpirits out of hell.

4 For in thy center, O intellectual ſoule, is imprinted the very character of *Gods* owne eſſence and three perſons in *Trinity*; inſomuch, that thou reſembleſt the Diuine *Hypoſtaſis*, and indiuiſible vnity, and alſo poſſeſſeſt immortality from the *Father*, vnderſtanding from the *Sonne*, and ſanctification from the *Holy Ghoſt*. All which concurring in one identified eſſentiall vnion, make thee a perfect ſoule, without blemiſh. Let not thy fall from that bleſſed ſtate diſcomfort thee. The bloud of *Chriſt* (if the fault be not thine owne) doth (like a lauer) purifie thy ſins, though they become *as red as ſcarlet*. Theſe *theeues of the Deity* λῃσὶ θεότητος, as a very ancient Father terms them, can neuer harme thee really, howſoeuer their *ſpirit of Detraction*, as falſe ſpectacles to multiply thy feares, layes downe that humourous tradition before thy ſimple ſight. Seeſt not thou, how thoſe *ſpirits*, which dallied with the *holy water*, dare not once come neere our reformed Church? As there be degrees of ſinnes, ſo in my iudgement theſe deluding *ſpirits* neuer appeare but to the groſſeſt ſinner. Where a man hath but one honeſt man in his houſe, there that houſe proſpereth better then if that one were abſent; for that hee terrifieth the reſt from couſenages and conſpiracies; ſo where one Godly man dwelleth, there the Diuell dares not draw neere.

Tatianus in Oration. aduerſus gent.

LINEA-

Lineament III.

1 *That all wicked Spirits ordinary and extraordinary doe issue from the same head.*

2 *That they cannot harme a man really, without his owne naturall or wanton motion.*

3 *Their varieties proued out of the Scripture, where Saules lunacie is censured.*

4 *That the Spirit of Detraction attendeth on all the said spirits.*

EVen as good spirits or vertuous motions issue from the *Godhead*, as from the cleere fountaine of goodnesse; so wicked *spirits* and vnbridled affections, fetch their pedegree from the deceitfull *Serpent*, wch allured *Eue* to infring the *Lords* commandement. For his malicious *spirit* repining, that man, a new made creature, found more fauour then himselfe (belike long afore an out-cast from *Gods* presence) turned about the weaker vessell, the simple *woman*, and makes her an instrument for all their ouerthrowes together. They were all of them accursed, *mankind* destinated to death, the *Serpent* to darkenesse. Since which time, continuall calamities and phantasticall *spirits*, the blacke guard of *sinne* pursue mankinde, till death gets the vpper hand, and looseth the soule out of her prison of flesh and bloud. I say, vntill death, as Gods Sergeant, doe attach our bodies vpon debt due vnto nature, and our soules vpon sinnes committed against the Authour of nature. These sinfull spirits like baites of sweet poison, or sugred gals, possesse olde *Adams* progeny, according to the variable and voluble dispositions of the patient. These, not vnlike to Mice, Lice, lawlesse Lawiers, or noysome vermine, by *Sathans* spirituall suggestion doe endeuour to infest, molest, and sift vs as wheate. They had their beginning at the fall of the Diuell and his Angels, who are throughly possessed with all the said qualities, working diuersly

1

diuerſly by the meanes of the ſame *ſpirit*. *The ſpirit of Detraction*, the *ſpirit* of Enuy, the *ſpirit* of Pride, and ſuch like vitious *ſpirits*, proceed from one roote, from one *Serpent*, that olde Impoſtor. I am ſetled in this opinion by the *Apoſtle*, who proued the identity of the *Holy Spirit* by the like reaſon. *The body is one, and hath many members.* And againe, *There are diuerſities of gifts, but the ſame ſpirit. To one is giuen by the ſpirit, the word of wiſedome, to another the word of knowledge by the ſame ſpirit. To another the operations of great workes, to another propheſie, to another the diſcerning of ſpirits, to another the diuerſities of tongues. All theſe things worketh the ſame ſpirit, diſtributing to euery man, as it pleaſeth him.* From one Tree came many branches of euill: by the inticement of one *Serpent* came all theſe *ſpirits* of errours, which (like venemous ſtings) incite vs to vngodly actes. And yet for all this, I denie not, but there are malicious *ſpirits* as well as *miniſtring ſpirits*, Diuels as well as Angels, the one attending on *Lucifer* the *Prince* of Diuels, the other on *Michael* the Lords chiefe *Angell*, both inuiſibly attempting to work vpon the Will of man vehemently, or by leiſure, as God commands them, either for the knowledg of Goodneſſe, or for the knowledge of Euill.

1. Cor. 12.

Neyther will I here omit to interpoſe another opinion of mine, concerning the *Diuels* force, which is, that *God* the reuenger of iniquity, commands the Diuell, as his executioner, to purſue the reprobate ſometimes by immediate cauſes, and ſomtimes by mediate and ſecond cauſes; by immediate, when the faculties of the ſoule are by his ſpirituall ſpurres extraordinarily poſſeſſed with frenzie, fury, and ſuch like; by mediate cauſes, when the inſtruments of the body are by his ſpiritual enticements tempted to receiue into them more then ſuffice nature; ſo that the veines ouerflow with blood, the gall with choler aduſt, and the liuer with luſt. But in my iudgement, with the former extraordinary or miraculous cauſes the Diuell

cannot

cannot harme a Christian mans body really,(howsoeuer I thinke of the soules immediate obsession) or harme the least part of his body. Surely I beleeue,that *God* reserues that palpable reall power, as a prerogatiue to himselfe, to his owne *Angels*, and to his second causes in this world ;to himselfe, as when *Pharaoh* and his *Ægyptians* were miraculously plagued with *Lice*, and other annoyances by *the finger of God* or when he caused his *Angel* for *Dauids* fault to smite the *Israelites* with pestilence. But thou wilt aske me, how can a Christian bee frantick by the *Diuels* meanes, and yet not really hurt by him ? By him,by the *Diuels* immediate reall force ? Nay, principally by themselues, and by their owne filthy bodies,which suffered themselues at first,to be gluttonously carried by their owne appetites, and by the *Diuels* spirituall suggestion. If they had eaten lesse,and drunke lesse, such corruption of humours could neuer taint them, neither could consequently frenzie possesse them. And also if they had in time sought for grace by daily prayers (fasting being a coadiutour vnto them) God would haue hearkened vnto them,and healed their indispositions.But on the contrary it pleased his *Maiesty* to harden some,to lead them into temptation,because they might acknowledge his iustice and omnipotency,and also serue for monuments to terrifie the wauering minded.

To returne vnto my former matter, as all wicked spirits and vitious purturbations sprung in mortall men, by meanes of the said *Arch-spirit* of sinne,so like wise by him they worke many and sundry operations. *Moyses* made mention of *the spirit of Iealousie*. *Esay* of *the spirit of Errour*. The *Lord* permitted *a lying spirit* to goe out, and be in the mouth of all *Ahabs* Prophets, to entice him into the battell against the *Sirians*. Another *Prophet* relateth of *the spirit of fornication*. And as S. *Paul* records: *God* gaue them *the spirit of slumber*. *The spirit of God* departed from *Saul*, and *an euill spirit* was sent from *God*, to

3

Num.5.

Esay.19.
2.Reg.10.
Hosea 4.
Rom.10.

vexe him. Therefore his ſeruants aduiſed him to ſeeke a cunning player vpon the Harpe, whereby he might be refreſhed and eaſed. What ſenſe more naturall to our capacities can we gather by *this euill ſpirit*, and the eaſie cure thereof, then that it was eyther a kinde of *Lunacy* vſuall in that hote countrey, a fit of *melancholy*, or a falling ſickeneſſe? For the cure whereof, his ſeruants (by whom I vnderſtand his *Phiſitians*) hauing experimented belike, that none other medicine then muſicke could auaile him, or perhaps not hauing ſuch inſight in Phiſicke as we haue, wiſhed him onely to comfort his heart with ioyes, and (as we vulgarly ſpeake) *to keepe Doctor Merriman company*. To this opinion of mine I adioyne another reaſon (whereof we muſt not deſcant ouer-curiouſly) that *God* predeſtinated purpoſely this extraordinary accident vpon *Saul* for the aduancement of *Dauid*, who vpon this occaſion happily compoſed many of his Pſalmes, and confirmed the vertues of his ſpirit, and alſo by this acceſſe into the *Kings* Palace, he gained vnto him the mindes of his chiefe Captaines and Officers; beſides he got by this familiar frequency in the Court his education, and experience in matters of ciuill policy, which otherwiſe he could hardly in humane probability obtaine, by reaſon that hee was brought vp but ſimply among Sheepheards. This I write not of any blaſphemous purpoſe to reſtraine the *Lords* miraculous power, but that we may obſerue his prouidence in vouchſafing to worke by ordinary and naturall meanes. But admit, that the literall ſenſe be admitted; what abſurdity can enſue thereof? For the Diuell in his fall hauing wholy loſt the muſicall conſent, and melodious concord which was enfuſed in his ſoule at his creation, could hardly digeſt *Dauids* Hymmes, and Harpe, the ſame being quite diſagreeable to his diſcording and diſproportioned nature, I ſay ſuch Diuine muſicke reduced the extrauagant thoughts of *Saules* ſoule to ſuch an excellent harmony and quiet tune,

tune, that the Diuell durſt not abide that ſweete tempered ſound.

Ouer all the abouesaid wicked ſpirits, *the ſpirit of Detraction* awaiteth. Doth the *Lord* ſend his terrible thunder, his glorious lightnings, as warlike alarums to rouze vs vp from our ſleepy ſinnes? Behold *the ſpirit of Detraction* at hand, and attributes thoſe ſtrange ſignes to the Prince of this world, his Lord and Maſter the *Diuell God* (quoth he) is the Author of goodneſſe, quiet, and neuer intermedles with thunder-claps, ſtormes, or tempeſts. 4

Non illi imperium pelagi ſceptrumq́ tridentis,
Sed mihi ſors datum. ——— *Virg. l. 1. Æneid.*

That great command with triple forked mace,
By lot to me, and not to him befell.

As *Neptune* ſpake of himſelfe to *Æolus*. Such Heretical! paradoxes as theſe he inſpires mens braines withall, and rammes them as with a ſtrong beetle, into their ſhallow hearts. Liues a man in loue and charity with his neighbour? Againe, *the* ſame *ſpirit of Detraction* appeares, ſowes idle tales of diſgrace, whereby they may goe together by the eares, and empty their virulent galles with moſt violent reuenge, the one againſt the other. Art thou cholericke? Beware of *Saules ſpirit of lunacie*? Art thou merrily diſpoſed at games and ſports? Thou ſhalt be ſure of *Sathans* ſpiritual fling, and be throughly poſſeſſed both with *the ſpirites of blaſphemy and Detraction*, although thou perceiueſt them not viſibly with mortall eyes. To be briefe, he will neuer be ſpiritually wanting to any man. To a man in proſperity he ſends his *ſpirit of pride*, to a ſinner *deſpaire*, to married folkes *the ſpirit of iealouſie*, to children *the ſpirit of diſobedience*, to Courtiers the gluing pompes of *vanity*, to Preachers *the ſpirit of falſe propheſie*, to the ſubiect the *ſpirit of rebellion*, to friends *the ſpirit of inconſtancy*, to ſeruants *the ſpirit of ingratitude*, ſo that there be few men in the world, but their wils are poſſeſſed with ſome *ſpirit* or other. I paſſe ouer

many other ſpirits, which beare dominion among vs, as *the ſpirit of lechery*, *the ſpirit of drunkenneſſe*, *the ſpirit of gluttony*, *and the* damnable *ſpirite of auarice*. All which as rotten branches, I know to be deſcended and deriued from one tree *the tree of the knowledge of good and euill*, by the ſubtle temptations of the ſneaking Snake of ſinne, *the Angell of Perdition*.

LINEAMENT IIII.

1 *Why God giues vs ouer to be tempted by* Sathan.
2 *After what manner the* Diuell *vſeth now a-dayes to enſnare vs.*
3 *The* Diuels *policy for the circumuenting of ſoules.*

1 AMong vs in this reformed *Realme*, the *Diuell* dares not appeare in outward formes of illuſion (like the man in the Moone) by reaſon that the Sun-ſhine of *Gods word* is too ſtrong for his faithleſſe ſpirit; yet notwithſtanding, becauſe we might cal to memory our fraile natures, together with our ſoules ſtupidity, ouer-whelmed with groſſe humours, ouer-maſtered with perturbations, winking and looking through carnall windowes, and ſpectacles of errour: and becauſe we might implore our *Creators* aſſiſtance according to our bounden dueties, God permits *Sathan* in reſpect of olde *Adams* tranſgreſſion, ſpiritually to interfuſe neceſſary prickes into our fleſhly thoughts, yea, and to interrupt vs in our moſt zealous offices. Which moued a reuerend *Elder* of the *Church* to complaine after this manner: *In my prayers I repeate oftentimes what I gaine, and oftentimes I am diſtracted with ſome filthy imagination, to doe thoſe things which I bluſh to ſpeake.* But, me thinkes, here I heare one of his Diſciples diſputing, that *God* ſeeing he is the Author and Imparter of Goodneſſe, will not ſuffer any of his adopted children to be enchanted and

Hier. in Dialog. contra Luciferia.

and entrapped by *Sathan*. For the ſolution of this preſumptuous ſcruple; (which I take to be but a knot in a ruſh) I conſtantly auerre, that *God* is all Goodneſſe, and as he is moſt good and mercifull, ſo is he moſt iuſt. His vnſpotted *Maieſty* could doe no leſſe then inflict puniſhment vpon his new creature (albeit with anguiſh of ſpirit, like a pitiful earthly Iudge that pronounceth iudgment with teares againſt malefactors) he could doe no leſſe becauſe of his future glory, and becauſe of his former commandement to *Adam*, then giue verdict of death againſt them; which aduiſedly being referred to their owne counſell, *they being* at that time ἐλεύθεροι καὶ αὐτεξούσιοι, *free, and at their owne liberty*, preferred death before life. God did well therefore to trie mans faith betimes, before he graced him with further fauours. The *Procurer* he more ſeuerely puniſhed. And becauſe the *Diuels* familiarity with the *woman* occaſioned mans fall; for this cauſe did *God* ſet perpetuall enmity and hatred, euer ſince the beginning til the worlds end, betwixt *the womans ſeede* and the *Diuell*: yet with a limitation, that the *Diuell* ſhould continue his illuſions towards vs, that he ſhould exhale his poyſonfull puiſſance againſt the reprobate, and with might and maine purſue all excommunicated rebels. Thus the *Diuell* according to *Gods* curſe rageth againſt vs, and, as it were famiſhed with hunger of our Damnation, like a roaring Lyon, he lieth in wait to deuoure vs. But as long as we endeuour to ſerue *God* in loue and humility, he can but bruiſe our earthly heeles, and ſting vs with neceſſary temptations for the ſoules edifying. Our Sauiour *Chriſt* treads downe his malicious head and helliſh force, ſo that we ſhall at laſt preuaile and triumph in the celeſtiall Paradiſe, which is a thouſand times more glorious then that *Hortus concluſus*, the Garden empaled, the Paradiſe of prooſe, where wee were content to bee bewitched in hope of worldly wiſedome.

Theophil Antiochen. lib. 2. ad Autolycum.

2 *Apoc.* 11.

Since Printing ſprang vp (which perhaps is a worldly inſtrument of the fiery *ſpirit of life*, *that after three dayes and a halfe came from God, and entred into the Lords two Martyrs*, the olde Teſtament and the new, I meane into their Preachers, whoſe bodies were laid in the ſtreets of ſpirituall *Sodome*, and *Egypt*, and yet not quite buried nor aboliſhed) and ſince we had the vſe of bookes, wherein mans manifold *knowledge of good and euill* is apparantly decyphered, and the Diuels deceitfull trickes diſcouered to perſons of all condition: now, as a ſubtle Stateſ-man, he works another courſe to bring our ſoules in thrall; by ſtratagems, by politicke practiſes vnder hand he inſpires indulgent parents to make their children free in their nonage, before they be poudred with heauenly prudence, that the Prouerbe might be verified of them; *Soone ripe, ſoone rotten.*

Perſius in Satyr. 4. *Scilicet ingenium & rerum prudentia velox*
ante pilos venit.

Too ſoone before their beards bud forth,
They come to be Stateſ-men of worth.

3 Hauing thus obtained the Parents conſent, he turnes about his free-made youths, and traines them (as *Sertorius* the children of the *Portingalles*) after his own mould to detract, to laſh out fearful othes at euery other word, to reade baudy ballads, bookes of his own Apoſtles, euen of *Aretine*, of *Machianell*, of *Rabelais*, and of our Engliſh caſt-awayes; and afterwards he confirmes them with ſpirituall ſuggeſtions in all abhominations to the loſſe of their ſoules and bodies. The beſt of vs ſometimes hee poſſeſſeth, with *Chymerizing* ploddings, like ayrie caſtles, and nibbles (as a Mouſe) on our malignant hearts, *tanquam mus Ponticus*, as Tertullian *termes* Martian. *And although we haue both* Moyſes, *the Prophets, & firmiorem ſermonem Propheticum, yet he ruffles among the robes, & maudita fundit Oracula, as my L. of Northampton* ſaid of the *Diuels ponder-plot*. To continue my ſubiect, ſeeing I haue

haue aduentured in some places of these *Circles* to borrow *Cæsars* inimitable *Muse* to grace this worthlesse worke of mine, lend also (Heroycall *Lord*) your iudicious spirit for a season to your deeply deuoted Suppliant in his greatest neede. Lo, how my poore *Muse* pants, eclipsed with your heauenly interposition; and bids me, as a daily Orator to the Rayes of your Nobility, betimes to betake my selfe vnto *Epicharmus* his ancient Oracle:

The Earle of Northampton.

——————— οις αν τη φυσεῖ
Αγαθον ὑπαρχει μηδεν οικειον προσον
Εκεισε καταφευγουσι εις ταμνηματα.

That is,

To whom Dame nature doth deny
To giue her gifts abundantly,
They out of hand to Auncestry,
And to their noble Kinne do fly.

In the beginning of the Christian Church the very name of Christ was sufficient to make Sathan packe, and to quite the possession of tormented men, but he learned a more cunning trick of late vnder the banner of Christ to fight against the Lieuetenant of his Imperiall Maiesty. In one point I find no change, that is, in labouring and working by all meanes to draw men from their trust in Gods directions, to a tickle kind of confidence in themselues, and in their owne weake knowledge of Good and Euill, which our first parents so greedily preferred, *non ex necessitate & fato, sed ex libero eligentium proposito*, not by necessity nor by destiny, but by their owne freedome of choise, as an auncient Father writes.

The Earle of Northampton.

LINEA-

LINEAMENT V.

1 *Mans fall from the ſtate of innocency is cenſured.*
2 *Curioſity curbed for intermedling with Gods ſecrets.*
3 *The firſt reaſon why man was not left altogether perfect and incapable of ſinne.*
4 *The latter reaſon.*

1 WHerehence it comes to paſſe, that in wicked men there ſhines ſome goodneſſe, and in Good men is found ſome wickedneſſe. *In peſsimis inuenitur aliquid boni, & in optimis aliquid peſsimi.* In the beginning *God* made vs all good, he made vs honeſt, ſimple, and pure, but through our ouer-ſcrupulous ſearch after his ſecrets, through an ouer-curious oſtentation of our owne worth, and of our owne righteouſneſſe, through our ingratefull negligence towards our heauenly Father, and alſo through our ſliding and ſlippery carnall condition, which could not be like the *Creatour* in glory, we followed our enemies counſell, who likewiſe was created innocent, and an *Angell* of glory, though afterwards he became a *Detracting Diuell*; ſo that *God* made him not a *Diuell*, but an *Angell*. No more made he vs ſinfull but ſimple. His al-ſeeing Maieſty foreknew theſe tragicke euents; and yet for his honour, for the behoofe of elected ſoules, and for the repleniſhing of his Kingdome hee formed both *Angels* and men by *Grace* and *nature*, and endowed them with *free will and election* for his greater glory. How ſhould the *good* be knowne, if there were no *euill*? What needes a *Monarch* preſcribe lawes and commandements to his ſubiects, were it not for the auoyding of vice? By the fall of the *wicked* the *Good* take exemplary feares. The fall of the *Diuell* and his aſſociates cauſed the reſt, that remained incorrupt to looke more narrowly to their wayes, euen as the puniſhments of ſome Traytors make others true, who otherwiſe might haue erred in the like degree: yea, *Good* men

Tertullian. in lib de Animâ.

are

are confirmed in goodnesse by obseruation of the contrary, which is, *euill.* No maruell then, that *God* in his omniscience created man, whom he knew would afterwards rebell: for (as I said before) euery creature is corroborated in vertue, by noting the effects of the contrary, which is vice. Whereby we may gather, that no wicked thing was immediately created by *God*, and that we happned vpon wickednesse by the fragility and weakenesse of our natures; which is also signified by that auncient Father: οὐδὲν φαῦλον ὑπὸ τοῦ θεοῦ πεποίηται, τὴν πονηρίαν ἡμεῖς ἀνεδείξαμεν. *Tatian. in l. aduersus gentes.*

2 For all this curious braines will not leaue off plodding and practizing of profound problemes. Why (say they) did *God* fashion man of such a brittle State? Wherefore made he not all men of the same manners and condition? Why did he create man so imperfect of such a tender ticklish forme? O foolish fondlings, who are ye that presume to dispute with *God*? Was it not enough for your soules to be shaped after his *Diuinity*, both in *vnity* and in *Trinity*, with absolute and electiue power to flie from the wrath to come? I tell you, there was no reason, that petulant children should possesse all their Fathers goods. Which of you I pray, will disrobe himselfe of his temporall glory, or diuide it with your inferiours? Worldly Potentates can endure no corriuals, nor by their good wils any equals. And should *God* share with his creatures his most soueraigne perfection, which they could aswell moderate, as *Phaeton the chariot of the Sunne?* But to yeeld some satisfaction to your curiosities, I beleeue that *God* framed man after this manner for two respects:

First, because that the creature might differ from his *Creator*, who alone is perfect. The soule therefore must 3
content her selfe with that vocation, which *God* hath limited vnto her. Seeing that she knows her owne weakenesse, she must not presume on her imperfect strength; seeing that she hath experience of errours, she must

wholy with feare and trembling relie on the mercy of *God*, who like a tender mother, attendeth on his crazed creature, and like a milde Phiſician, out of her relapſe worketh an *Antidote* to preſerue her from falling. She may be ſhadowed becauſe ſhe is not *God*, but ſhe can neuer be extinguiſhed, becauſe ſhe came from *God*. *Poteſt obumbrari, quia non eſt Deus, extingui non poteſt quia eſt à Deo.* Well may we ſtumble, but through the Grace of *God* we riſe vp quickly. We may be as blacke as jet, but as true as ſteele. We may be blacke, *but yet comely, as the Tents of Cedar, and as the curtaines of Solomon.* Though we be rebellious by nature, yet we may be regenerate by faith. Though we be excommunicated, we may be abſolued by the mediation of our Sauiour *Chriſt*, and obtaine againe our former ſimplicitie and ſtate of freewill, which in that firſt golden age, and time of famous memory we moſt wilfully loſt. Though we be but babes, we may grow vp to be perfect men in ſtrength and vnderſtanding, and ſo at laſt to a greater meaſure of ſanctification. Though we enioy not perfection, we reioyce in our redemption. And though our mindes in naturall faculties do follow the temperature of our bodies, yet in ſupernaturall ſpeculations we abandon & abhor it.

Tertul. in l. de Animâ.

Cant. 1.

4 Another reaſon why *God* created man ſo imperfect (if I dare call him ſo) was, becauſe that mans ſoule, like mortall eyes, which cannot behold the Summers Sunne at noone; or like the Owle, which is bedazeled with the day-light; I ſay, becauſe the ſoule being incarcerated and enchained in the maſſie ſubſtance of the fleſh, was not capable of that excellent perfection. Therefore we muſt not impute our imbecillity and imperfection to Gods want of power or impotency, but to his vnſearchable will (who after *Adams* creation left him to himſelfe, *puris naturalibus*, to the capacity of his owne nature) and to our owne earthly Tabernacles; which could not participate, by reaſon of our weakeneſſe and wantonneſſe of

fleſh

fleſh and bloud all the glorious attributes of the *Deity*. For this cauſe did Chriſt deſcend into the fleſh with lowlineſſe of ſpirit, and not with lofty glory. So that his *Kingdome*, as himſelfe anſwered *Pilate*, *was not of this world*. For this cauſe the Iſraelites could not away with the *Lords* lightning thunders, and glorious voyce on *Mount Sinai*, but requeſted *Moyſes* to ſtand betwixt them. *Let not God talke with vs*, ſaid they, *leaſt we die*. For this cauſe S. *Paul* wrote to the Corinthians : *I gaue you milke to drinke and not meate, for you were not yet able to beare it, neyther yet now are ye able : ye are yet carnall*; Nay ſuch is our ſottiſhneſſe, that we endeuour not to attaine vnto a glimpſe of the *Lords* glory : we preſume vpon delayes : we procraſtinate the time, and neuer care for mortifications of the fleſh, being the ladder to heauen and chiefe meanes to obtaine faith, loue, and charity at the hands of God. *A Preacher is but a bookiſh fellow : Sanctification is but curioſity : to doe well or ill is all one.* Thus doe the ſinfull ſonnes of *Adam* truſt too much vnto predeſtination, as though they were made priuy of *Gods* inueſtigable will. But to winde vp the trueth in a word, *the preaching of Chriſts croſſe is fooliſhnes vnto them that periſh, but vnto them which are ſaued, it is the power of God, and wiſedome.* As there is no foole to the olde foole : that is, to the worldly ſelfe-wiſe ; ſo contrariwiſe there is no wiſedome comparable to Chriſtian ſimplicity, which through faith thinkes it enough, that God calles him to his Court, though not to his Councell.

Ioh.18.

Exod. 20.

1.Cor.cap.3.

1.Cor.1.

LINEAMENT. VI.

1 *A meditation vpon Sathans ſtinges, occaſioned by an vnfained dreame of the Authours.*

2 *Whether the Dragon which S.* Iohn *ſaw fighting with the Archangell, was reall or ſpirituall.*

3 *Whether the Serpent which deceiued* Eue *was reall, or ſpirituall, or both; wherein the manner of her deceiuing is laid downe.*

1 THus are the very beſt, like beaſtes, ſubiect vnto theſe ſpirituall ſtings, ſome more, ſome leſſe, according to the quality of their fleſhly veſſels. To this purpoſe it will not be immateriall, if I inſert a meditatiue conceit of mine, wherewith I was vnfainedly poſſeſſed of late: Vpon *Sunday night*, being the *fourteenth day of Iannary laſt*, 1609. I fell into a deepe ſtudy concerning *our knowledge of good and euill*, procured by the *Infernall Snake*. I lamented mine owne weakeneſſe of nature, that multitudes of ſinnes ſhould treade and trample downe my *Chriſtian* vertue. I ſorrowed in ſpirit, that I could not free my ſoule from worldly concupiſcence. At the laſt, after much ſtriuing and ſtrugling, the *Lords* comfortable ſpeech to S^t. *Paul* came into my minde, *My*
2. *Cor.* 14. *grace is ſufficient for thee.* Whereupon conſidering my repenting heart, I reſolued, that *God* ſuffered me to be thus buffeted and beaten with Sardonicall ſinnes, becauſe I might acknowledge mine owne imbecillity, and ſubmit the ſame to the perfection of *Chriſt*, the propitiation for ſinnes, who alone is Righteous and Holy. For the confirmation of this meditation, I was ſtrongly aſſiſted by this vnfained dreame. On that very night I dreamed, that I lay vpon the floore without ſtockins or ſhoes, and ſuddenly me thought one warned me, that I ſhould looke vnto my ſelfe, for a Snake lurked very neere me; with which words being affrighted, I beſtirred my ſelfe, and beheld the ſaid Snake about a yard or more in length, almoſt

almoſt crept vnder me; whereupon I vehemently cried for helpe to him, that warned me therof: who preſently, as it were in a moment, with a weapon, which he had in his hand, hewed the Snake in three or foure pieces. For all that, I was not deliuered from feare, I doubted his ſtinging part; but he which ſmote him willed me in any caſe not to feare, by reaſon that his ſting was of no ſenſe, now that he had chopt him in pieces. With that I might ſee a ſmoake or breath ariſing out of the Snakes diuided body. At which ſtraunge ſight, I prepared to haſten me away, leſt this ſmoake being infectious, ſhould (like a peſtilence) empoyſon my body: But notwithſtanding all this my preparation, before I could get together my ſtockins and ſhoes, which were the impediments of my remoue, the ſmoake ceaſed on a ſudden. Whereupon I bewayled ſomewhat with my ſelfe, that I went no ſooner away from that poyſonous ſmoake, or ſmoakie exhalation, and becauſe I preferred ſuch trifling impediments before the ſecurity of my life; which I imagined to be in ſome hazard, by reaſon of that my ſmall ſtay.

Charitable Reader, pardon me, if in rehearſall of this dreame I diſquiet thy delicate minde; notwithſtanding that our whole life is little better then a dreame. No man liuing can attribute leſſe credite, then I doe, vnto dreames: yet neuertheleſſe, foraſmuch as now and then it pleaſed God to reueale ſecrets and things to come vnto his ſeruants by dreames, as ſometime he did vnto *Ioſeph* and *Nabuchodonozor*, we muſt not altogether neglect to make reaſonable vſe of them. As for example, The man which admoniſhed me, I compare to our Sauiour *Chriſt*, who of his vnſpeakeable mercy towards mankinde defendeth vs (while we proſtrate our ſelues in all humility, as in my dreame I lay vpon the floore) from the *Helliſh Snake*, who watcheth daily to vndermine our wils. And yet though his Godhead hath trodden vpon *Sathans* head, he permits him for his glory, for our triall,

and alſo for ſome ſatisfaction of his iuſtice, to enuenom our humane willes, by reaſon of our tarditie and remiſtneſſe in his ſeruice, but certainly afterwards he embraceth his Elect again. And, like as I plaied loth to depart wᵗʰ my ſtockins and ſhoes, for al that I ſaw the imminent danger of the poyſonous Snake; ſo doth mankind attend to the toyiſh bables and triuiall fables of this world, while *Sathan* bruizeth our worldly heeles, and caſteth out of his mouth whole floods of ſpirituall venome, to ſurround and ſurpriſe our ſpirituall part with paſſions of enuy, malice, fury, and other infections, whereof the ſmoakie exhalation of my dreamed Snake, might well be the repreſenting Image and *Idea*. And the rather I am inrooted in this opinion, becauſe I know my reaſonable will to be oftentimes tainted with the ſaid ſpirituall ſmoakie venome, as I ſuppoſed in my dreame that I ſuckt the feeling, palpable, and ſenſible ſmoaky poyſon of the mangled Snake into my corporall breath. But herein conſiſts my comfort, that euen as I ſuckt this laſt full ſore againſt my will; ſo *nolens volens*, whether I will or no, I am conſtrained to ſucke into my humane ſoule the other ſmoky poyſon of the paſſionate *Snake*, which I pray the victorious *Treader* downe of his malicious head, by vertue of his Crowne of victory to conuert into the beſt; ſo that my ſpotted ſpirit may be accepted in his preſence for a contrite ſpirite. AMEN.

2 As concerning that place of *Geneſis*, where the Diuell is ſaid to appeare in the ſimilitude of a *Serpent* vnto *Eue*, and where in the Reuelation of Saint *Iohn*, the *Dragon* fought with *Michael* in heauen, we muſt not iudge both of them to be reall *Serpents* or *Dragons*, but wee muſt thinke that this latter *Dragon*, which Saint *Iohn* ſaw in a viſion, might well be the ſpirituall ſinfull ſting, which the Diuelliſh *Serpent* left behinde him, in our fore-parents memories (but there allegorically or myſtically applied to the *Antichriſt*) when wee incurred the curſe of *God* in that

that earthly *Paradiſe*, which (as I take it) was but the figuratiue touch-ſtone of old *Adams* faith.

And the former *Serpent* in *Geneſis* was a reall Serpent, the ſubtilleſt beaſt of the field, which *God* had made, abuſed by the *Captaine* of ſubtilty, who not content himſelfe to haue tranſgreſſed in Heauen againſt his *Creator*, did alſo according to the corruption of his ſpirituall nature, deuiſe to draw mankinde like vnto himſelfe, to be partaker of his knowledge in good and euill, that is, of his worldly craft, and of his venemous ſubtilty, for hee was double ſubtle, ſubtle as the ſubtleſt beaſt of the field, and ſubtle in his Diuelliſh nature, which in truth is the ſame which we call the maladies of the ſoule, or perturbations of the mind, by our Philoſophers named Concupiſcible and Iraſcible, whereof the reward or rather reuenge was that threatning clauſe of God: *Thou ſhalt die the death.* To this deuiſe of the *Serpent* the woman yeelded body and ſoule with her *Will* ſhe longed, the ſame being depraued by the creeping Tempter, who by this time had likewiſe wonne her vnderſtanding to encline; the attributes of her ſoule thus ſeduced, the ſenſes of her body preſently conſented. For the tree being pleaſant to the eyes, and the deſire of wiſedome another moouing obiect, throughly perſwaded poore *Eue* to follow the Serpents counſell. O curſed Serpent, how ſubtle were thy practiſes! Firſt, thou choſeſt the ſubtleſt beaſt, which *God* created; then, thou creptſt into his heart, ſpakeſt through his mouth, and ſeeing mankind too ſimple for this world, altogether innocent, holy, deuout, hauing his thoughts intentiue on his *Maker*, and alſo ſeeing him like a childe newly borne, bedazeled with varieties of obiects, and proſpects, and admiring at the wonderfull workemanſhip of *God*, which ſeemed the more ſtrange vnto his ſenſes, in regard that he was then vnexperienced, raw, and newly come into the world; thou ſetteſt vpon the weaker veſſell, knowing that the woman was as 3

as yet more ſimple then the man, as a creature formed ſomewhat after the man, and conſequently of leſſe experience, and of leſſe perfection. But what gaineſt thou? Thy *ſpirit* limited to thy former home of darkning errors, and thy fatal inſtrument metamorphozed into a ſneaking Snake, to creepe vpon the earth, as thou didſt creepe into his wit, and into the womans conſcience. This is the righ: reward of diſobedience, which afterwards *Lots wife* receiued, though in ſome different manner. For her bodily forme was changed from a woman into a pillar of ſalt, like as the *Serpent* was conuerted from the comlieſt ſhape among beaſts, into the meſt contemptible creature which this world affoords; I ſay, a creature, a monſtrous creature in generall wordes, for a ſpeciall or ſpecificqe name can no *Logician* rightly attribute vnto a *Serpent*, which is fully growne. It is reported, that in the *Indies* he flies, in *Noua Zembla* he fiſheth at Sea, and is there many yardes in length. Wherby we muſt note, that the ſpirituall *Serpent* houereth, fiſheth, creepeth, compaſſeth the earth to and fro, and ſuiteth his power manifoldly; all to the intent, that he may circumuent mans heedleſſe *Will*.

Lineament. VII.

1 *That the Holy Ghoſt applies the Scripture vnto mans capacity.*
2 *An admonition to the Readers of the Scripture.*

1 THus from the breach of the commandement came in the *Diuell*, from the *Diuell* came ſinne, and from ſinne came *Detraction*, and other infinite errours. Thus it pleaſed the *Holy Ghoſt* to ſpeake parables, intermixt with palpable ſubiects, to vſe metaphores and figures, to apply his key of knowledge towards the ward of mans crooked and crabbed locke. Thus it pleaſed

sed *God* to permit mankinde to fall, that some may rise againe, and that in reall and corporall formes after the maner of men, according to our weake capacities, which could not otherwise comprehend such mysticall reuelations, then by sensible apparitions and worldly examples. Let vs then modestly content our selues with such knowledge, as *the Holy Ghost* hath inserted in the *Scripture* for our admonishment, and not presume to enter into his spirituall secrets, no more then we would that our neighbours enter into the knowledge of our silent thoughts; or no more then we dare breake into the priuie chamber of our earthly *King*, except we be called.

Howbeit for all this, I would not counsel you, that be Preachers and Teachers of *Christs* flocke, to misconster these speeches of mine, or to vse them as yee vse your stirrops, in shortning or lengthning them, according to your pleasures and phantasies, by collecting, that I disswade you or yours from searching out the depth of such mysteries and parables, as the *Holy Ghost* hath left in the *holy Scripture* for our monition in these latter dayes. In *Gods* name, as he hath giuen vtterance vnto you, and reuelations in your spirits, labour to reape that spirituall benefite, to the edification of your Churches. But aboue all things, before yee attempt such Diuine Propheſies, humble your thoughts with feare and reuerence, humble your bodies with abstinence and fasting at conuenient seasons; seeing that bookish learning, selfe-conceit, and pampering cheere haue beene the chiefe obstacles, that carnall Courtiers, presumptuous *Papists*, and pompuous people could neuer attaine to the right knowledge of the Scriptures, nor arriue aright at the hauen of truth: that, that saying might be fulfilled: The simple or *foolish things of the world he hath chosen to confound the wise.* Their hearts are indurate, their vnderstanding darkened.

2

Rom.1.

LINEAMENT VIII.

1 *The Election of the Protestants after the imitation of S. Pauls graffing in of the Gentles.*

2 *Means to discerne the Antichrist by Prophesies out of the Scripture.*

3 *Meanes to discerne the Antichrist by his pompous manner of liuing, and also by his Detractions.*

1 BVt (ye beloued of the *Lord*) detract not from the word of *God*, neither descant yee much vpon the bare letter. For I would not, that yee Ministers, mistake this mysterie; how *blindnes is partly happened* in the Church of *Rome* [1] *vntill the fulnesse of the Elect be come in.* And againe, [2] *through their fall, saluation is come vnto you to prouoke them withall,* [3] *Through their vnbeleefe yee haue obtained mercy.* Thus hath *God* reserued you and your flockes as a remnant according to his owne vnsearchable pleasure, and election of grace, without any deserts of yours at all. Thus it hath pleased him, because he would haue his power knowne *to take compassion vpon some, and to harden some.* And all this happily, because *the man of sinne*, the sonne of *Detraction* might be reuealed in his time. Conferre therefore one place of the Scripture with another (as I haue done here for the calling and graffing in of the *Protestants*, and hardening of the *Papists*) conferre, I say, the conformity of the present state with the state past of the Church (olde age being another infancy) and yee shall see, as cleere as at noone-tide, the true meaning of darke places; which no man that stands vpon his owne high minde, and his owne merites can possibly perceiue.

1 *Rom.* 11.
2 *Ibid.*
3 *Ibid.*
Rom. 9.

2 In like manner, doe ye desire to discerne the Antichrist? Compare those things which are prophesied of him one with another, and yee shall firret him out: yee shall finde him cunningly crept into our Christian Church

Church. Euen as *Christ* was a *myſterie* to the *Phariſies*, ſo *Antichriſt* is a *myſterie* to the *Papiſts*; I ſay, a *myſtery*, a *myſterie*, the *myſterie of iniquity*, which cannot diſtinctly be diſcerned, without the ſpirituall eyes of faith in the inward man. Looke on him with your bodily eyes, and this *Alcimus* will deceiue the very Elect, if it were poſſible. In outward ſhew an Angell of light, a ſanctimonious Elder, but inwardly a ſacrilegious Serpent, or a Foxe in a Lambes skinne. O Antichriſt, thy *Dragon* is deſtroyed by *Daniels* arte, *by the bloud of the Lambe* thy *beaſt* is conquered. O *falſe Prophet*, thy *Babylonian whore* is become *wrinckled*, her beauty is faded, her wich-craft diſcouered, her force decayed, her ſuperſtitions defaced. What remaines? Thou art driuen to a narrow ſtraight, to thy neereſt ſhifts. Poſt ouer thy title to another. Perſwade thy ſubiects, that a new *Antichriſt* (but no myſticall) is euen now borne in *Babylon*. Let *Iohn Doleta* with all expedition publiſh this in Print. It is a point of policie to temporize, and to beare thy credulous Catholikes in hand, leaſt ſuddenly they flinch from thy yoake, and of *Romaniſts* fall to be *Apoſtolickes*.

2. Theſſ. 2.

Apoc.

By the myſticall alluſion of *Michea*, that ſaw the Lord putting a falſe and a *lying ſpirit* in the mouth of *Ahabs* Prophets, that claymed themſelues (like the *Phariſies* and *Papiſts*) to be within the *Church*; yee ſhall gather with this, and with the Reuelation of S. *Iohn*, that theſe termes of *Deceiuer*, *falſe Prophet*, *the worker of falſe miracles*, *which ſet to ſale the bodies and ſoules of men*, cannot bee applied more ſignificantly to any other then to him, who *went out from vs, but was not of vs*. Would ye anſwere their obiection, wch alledge that the *Pope* cannot be that great *Antichriſt*, becauſe his Holineſſe denieth not the *Father and the Sonne*, *nor exalteth himſelfe aboue that which is called God*? Turne them to the Etymology of theſe words, *Ieſus Chriſt that is*, the Al-ſufficient and *anointed Sauiour of the world*, and tell them that the entire

3

Apoc.

1. Iob. 2.

1. Iob. 2.

and whole vertue of the Godhead is wounded, if beſides him they vſe any Mediator to ſaluation. Turne them to S. *Paul*, and reade that *the Antichriſt muſt ſit in the*
2. *Theſ.* 2. *Temple of God.* The *Pope* ſits (not with *Peters* humility, but with pompe and Maieſty) in *Peters* chaire, in the mother *Church* of the *Weſt*, being now become a cruell ſtepmother, and a common harlot, ſhewing that he hath authority to graunt Indulgences and Pardons, to releaſe the paines of Purgatory, peremptorily to aduance his Standard aboue the *Church*, which is to magnifie himſelfe aboue the *Holy Ghoſt*, by whom it is ruled vnder *Chriſt*, to conſecrate beades, water, crucifixes, yea and the *glorious body of Chriſt*, which is already conſecrated in Heauen. In which prerogatiues he extolleth himſelfe aboue *God*, doing thoſe ſpirituall offices which are flat contrary to Gods word and law. Likewiſe it is prodigious that ſuch things be ſanctified by ſinfull man, ſpecially ſince the ceremoniall law and partition wall betwixt the *Iewes* and vs, is broken downe after the reſurrection of *Chriſt*. It is derogatory (I ſay) to his ſacred *Maieſty*, that a mortall man vſurpe that *Promethean* pre-eminence: for hee that commits ſuch ſacriledge aboue mentioned, doth vndoubtedly vſurpe the power of *God* in a high degree. He that vſurpes after this manner, *detracts* from faith only in *Chriſt Ieſus*, and from other gifts of the *Holy Ghoſt*: He that *detracts* from theſe gifts of the *Holy Ghoſt* blaſphemes, and he that blaſphemes ſo high a *Maieſty*, ſinnes irremiſſibly, except the *Lords* mercy left out ſome other exception, vnknowne vnto vs. Thus (*Chriſtian* Reader) ſhalt thou ponder other points of the *Bibles myſteries*.

And now ſeeing I haue fore-armed my ſoule with ſufficient exorciſmes, and methodically fiſhed out the great *Leniathan*, let me anathomize the Monſters principall members.

LINEAMENT IX.

1 The Concluſion of this ſecond *Circle*, ſhewing that the *Spirit of Detraction* can neuer confound vs, while we meditate with faith on *Chriſts paſſion*.

2 That we become guilty of his *death*, when we detract from his name or workes.

3 The Authors ſupplication againſt *the ſpirit of Detraction*.

SHut faſt thy mouth from lies and vanity, 1
Shoot in thine eyes to loue and verity,
Thou ſoule of mine, which euery day doſt fall
Through Sathans *web into pollutions thrall.*
Let faith inflame thy will to meditate
Vpon that Flame *in fleſh incorporate,*
To ſee thoſe wounds, which thou haſt made ſo wide
With dint of Speare in his bloud-gored ſide.
a Doues build in holes of rocks: *but thou, my Doue,* a Cantic.2.
b *In holes of* bloudied Rocke *muſt build thy loue.* b Bernard ſuper Cantic. Chriſt is the Rocke, his wounds the holes, and the faithfull ſoule the Doue, according to that *Be ye ſimple as Doues.*
For while thou look'ſt with faith and zealous feare,
How that his head a thorny crowne did weare,
How Pilates *ſcourge his holy skinne did teare,*
How his meeke ſoule both mockes and flouts did beare,
And how his hands and feete were nailed to the Croſſe
To ranſome thee, and to repaire the loſſe,
Which Lucifer *with* Adders *ſting did cauſe.*
To thee, when Eue *firſt brake her* Makers *lawes.*
While thou with faith doſt view this myſtery, Num.21.
The fiery Serpent *of* Mount Caluary Ioh.3.
No wile, no guile, no blacke tongues archery,
Nor ſelfe-conceit of fancies flattery.
Can fleſh and bloud, the world or Sathan *worke*
Againſt thy life. Though Pope *conſpire with* Turke,
Though Haman *with his Councellors combine:*

Though Machiauell *complot with* Aretine
To blow thee vp, yet thy eſſentiall parts
Shall ſtand vnſhak't in ſpite of all their arts.

2 *Wherefore yee winds of praiſe, yee wings of pride,*
Packe hence, all ſinnes, which vertues ſonnes deride,
Rom.13. *Yee grinning dogs, yee grunting hogs away,*
The night is paſt, and *wel*-come is the day.
The day is come, to day without delay
I muſt contemne ſuch luſt, vile duſt, and clay.
The bell rings out, the Drummer ſounds Alarme,
Ambroſ. in Oration. ad Mediolanenſ. *I muſt riſe vp for feare of future harme.*
Teares and prayers are my armes, *I muſt pray,*
And ſpeake the truth without all faile to day.
All haile, cleere day, long may thy Sun-ſhine laſt
Without eclipſe, or cloud, or winters blaſt.
All haile cleere day, through whoſe reflecting beames
Broad waking I do ſee truths open gleames.
I ſee my Lord (*alas, what doe I ſee?*)
My Lord *and* Sauiour *hurt. By whom? By me.*
By me he lies with thoughts, miſdeedes, and words
Wounded, as with ſharpe thornes, or edged ſwords.
I crucified my Chriſt, I rent his name,
I crowned thee with obloquie and ſhame,
O Lord of life, when I ſhould worſhip thee,
But bleſt art thou for all my blaſphemie.

3 *All honour be to thee, O* veritie,
Bright light of loue, one God *in* vnitie.
And perſons three in orders Trinity,
Which canſt me free from all ſuch vanity,

when

When it ſhall pleaſe thy gracious Maieſty,
My ſoule to veile with thy boundleſſe bounty.
Though ſpeech *be winde, and Schoolemens* quantity,
Void of true ſenſe, void of true quality:
Yet when the ſame doth thy ſweet lawes tranſcend,
Lord, *let my babling light on* Babels *end.*
But for my ſoule, let no fond Oracles
Her ſubſtance ſpill, nor ſtand as obſtacles,
Eternally to blinde her ſpectacles,
Which thou haſt clear'd by thy words miracles.

Ariſt in Categor de quantitate.

THE

THE THIRD CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT. I.

1 *The nature of the ſpirit of Detraction.*
2 *His obiections.*
3 *The Authours anſwere.*
4 *The deſcription of Detraction.*
5 *His Companions.*
6 *His Paradoxes.*
7 *A briefe Confutation.*

1

Mong ſuch troupes of wicked *ſpirits*, which beleaguer the ſinfull ſonnes of *Adam*, none of them is ſo pernitious as this viperous *ſpirit of Detraction*; for by this turbulent motiō *Pluto* himſelfe, being an *Angell* of glory, loſt his former ſtate, and likewiſe wee worldly weakelings deſerue our *Creators* curſe

curſe vpon your ſelues and poſterities. Behold, yee brainſicke blabs, licentious libertines, behold your famous familiar, your *ſpirit of Detraction*, coniured and conuicted in a Circle without croſſes, without Maſſes, without holy water, without pots of good liquor, or pipes of *Tobacco*, (the only moderne motiue of malicious *Detraction*) and that by no meaner weapons, then by the myſticall weapons of *Michaell and Michea*, the powerfull Oracles of the great *God*.

O what an vnaccuſtomed coniuration is this? New Lords new lawes; maſſe-monging manacled; Diuels diſcouered; And dare you conuict the auncient *ſpirit of Detraction*, which by ſucceſſiue tradition deſcended vnto vs well nigh a thouſand yeares agoe, euen about the very time, when the Pope and Mahomet bought their puiſſant patents this for the *Eaſt* from the *detracting Dragon*, the other for the *Weſt* from his *Eagles wing*, the Emperour *Phocas*? Dare you vilifie the ſoueraignty of *Bacchus and Tobacco*? and aduenture to coniure vp ſuch an omnipotent Spirit as that of *Detraction* without theſe belching belly-Gods? Which our ſwiniſh ſwaggerers extoll now-a-dayes on the behalfe of *this ſpirit*, as chiefe purgers of ſuperfluous rheumes, preparatiues of heauenly dreames, viſions, oracles, and ſupernaturall reuelations? Then farewell kinde neighbour-hood, farewell good fellowſhip, farewell table-talke, farewell deſcanning of deſtinies, farewell all trencher-knights, and readers of other mens actions. As the body is nouriſhed with good liquor, the bones with marrow; ſo is the ſoule of man with the perfume of Diuine *Tobacco*, and with the perfuſion of *Detracting* taunts. Take away theſe two, the cauſe and the effect, the ſubſtance and the ſhadow: what is mans life but a drie diſcourſe, a ſolitary Ghoſt, mortified with melancholy? 2

Veritas non quærit angulos. The way of truth is plaine without turnings. I feare not to lay downe the truth, 3

were my brother a Tobacconist, a Wine-bibber, or a false Prophet. *Amicus Socrates, amicus Plato, sed magis amica veritas.* *Socrates* is my friend, *Plato* is my friend; but Truth is my chiefest friend. The excessiue taking of *Tobacco*, together with drunken fellowship, renew the forces of the *Detracting spirit*, and likewise doe kindle the fire that was couertly raked afore vnder the ashes, for his malicious humour.

4 Which (to describe) is an embezeling of anothers glory, a wrongfull withdrawing of anothers power, and a blasphemous censure inuented and blazed abroad touching the *Creator* or his creature; which eyther may be termed a kinde of scurrility, or knauish carping, *carpendi effusa licentia*, καὶ προπετεια, or else a doubling of the Dogs letter *R.* out of their snarling nostrils. To this I might adde, that they offend against the third Commandement, namely, *Thou shalt not take the name of the Lord thy God in vaine*: and also against the ninth Commandement, *Thou shalt not beare false witnesse against thy neighbour*; which subiect themselues vnto this kinde of *Spirit*.

5 In the company of this wicked *spirit* (as I said before) many other *spirits* consort, such as our Countrey-men call *boone companions*, yea more *spirits* then euer molested *Mary Magdalen*. *The spirit of blasphemy* (as the shadow vpon the body) chiefely awaites vpon him, and shares with him for the pretious soule of man. So doe the spirit of enuy, the spirit of hatred, and sundry other poysonous messengers of the common enemy the Diuell, all ready sophistically to proue the idle phantasies and imaginations of shallow braines.

6 Would you *cœlo deducere Lunam*, draw the Moone down from heauen, or the starres from the skie? *The spirit of Detraction* with his mates make for you. The Moone is descended, and hath kist *Endimion*, while he lay asleepe. The starres be fallen, and a company of drunkards at their taking of *Tobacco* beheld them. According to that of the Poet:

Cum

Cum bibitur conchis hinc iam vertigine cœlum
Ambulat, & geminis exurgit mensa lucernis.

Iuuenal. in Satyr

When wines are drunk, then heauen whirleth round,
And candles two on boord for one abound.

There are *Incubi*, which haue lien with faire women, and tempted them ere now to plant *Actæons* badge on their husbands foreheads. *Merlin* your *Brittish Bardh*, sometimes possessed with *the spirit of prophesie*, was a bastard, begotten betwixt a goodly young Diuell and a goodly young Gentlewoman

At old Carmarthen Merlins famous towne.

Drayton in Epist. Heroic.

Nay more, the Arch-Diuel hath gotten the *Popes* power, he hath gotten the keyes of Heauen: he hath authority to binde, to loose, to diminish the paines of hell, to grant Indulgences and Pardons for one and twenty yeares of all manner of mortall sinnes: he powreth downe raine amaine at his pleasure: he terrifies the world with thunders, lightnings, and earthquakes: *Cornelius Agrippa* is a great man in his books, vseth him for his familiar, and by coniurations commands the clouds, and makes the Planets executioners to plague his aduersaries.

O monstrous blasphemie! O preposterous absurditie! Will any man of vnderstanding giue credite to these Idolatrous *Detractions*? God himselfe questioning with *Iob* out of the Whirle-winde, vtterly denies that Diuine authority to any creature. *Canst thou* (said he) *send the lightnings, that they may walke, and say vnto thee; Lo, here we are? If Baal be God, then goe after him*, but if the Lord be *God*, why tempt you his patient Spirit, in ascribing his dreadfull power vnto his Enemy, that darkesome deadly Fiend, which cannot helpe himselfe, or act the least matter of importance? *Elias* in annulling of *Baals* power, manifested him onely to be *God*, which answered by heauenly fire. The Diuell fighteth with none other weapons then *with deceit*. *With deceitfull malice* he stung *Christ*, while he was on earth; and with the selfe same weapons

7

Iob 38.

1. Reg. 18.

he ſtinges *Chriſtians*, *Chriſt* in his members, now that he is in Heauen. *With deceit* he tempted *Eue*, and *with deceit* he perſecuteth the *woman of God*, the Church of *Chriſt*: For euen as *Michaels* weapons were the *blood of the Lambe* and righteous deedes; ſo the *Dragons* weapons are lies and deceit. When lecherous Church-men knew not how to cloke their lewd acts: & when noble *Floraes*, that went currant for Puritan Nunnes, could no longer couer their impure debauchments and notorious baudries, then forſooth to ſalue their credites, they divulged abroad, eyther that the Diuell (who repined at their chaſte liues) blinded their ſights with ſuppoſed bodies, much like vnto their louers, or elſe with ſurreptitious carcaſes out of graues, he committed carnall copulation with them.

Lineament. II.

1 *Notes to diſcerne the ſpirit of Detraction.*
2 *A limitation of ſpeeches.*

1 EVen as the well manured earth brings forth ſeedes and graine for mans reliefe; and vnmanured gathereth weeds, moſſe, and brambles: ſo the ſoule of man, if it be well erected towards God, and directed by his holy Spirit, becomes diuinely diſpoſed, but ill looked vnto, and let as a reſtleſſe rogue, to ſtraggle abroad among Sathans ſinfull ſpirits, is quickly ſurpriſed with the witty workemanſhip of the wily Serpent, and in a moment corrupted with the bane of hereticall doctrine. An Hereticke I account him, who being a Chriſtian, contumaciouſly maintaines erroneous opinions, or peremptory Paradoxes, contrary to the beſt part of the Church, as when you heare a creature abuſe and abaſe his Creators glory in fathering his forcible workes

workes vpon his enemy the Diuell .then expend and examine in the ballance of euen reaſon his vnreaſonable detracting ſentence; and no doubt but the Spirit of ſpirits will open your eyes, that you may perceiue the wicked ſpirit which haunteth him, and hunteth after his ſoule.

Secondly, obſerue the quality of the perſon, which detracteth: ſeeing that it is a thing rare in a wiſe man to make the toyiſh tongue the Oracle of preiudicate conceit, who from his cradle is otherwiſe taught to ſmother vp in ſilence both his owne ouer-curious inuentions conceiued of ſupernaturall operations, and alſo what hee knowes or heares exorbitant, friuolous, and redounding eyther to the diſhonour of Gods power, to the diſparagement of his lawes, or to the diſgrace of his neighbours fame. And for the vulgar ſort, their iudgement is crooked and confuſed, that they extoll ſhowes and ſhadowes of truth, and cannot diſtinguiſh betweene neceſſary and ſuperfluous ſpeeches.

Thirdly, ponder his manner of ſpeaking, whether as a paſſionate perſon in his furious mood, or in the bitter and incited anguiſh of his ſoule: whether the ſpirit of Detraction tickles the poſſeſſed party at tableboord, at Tobacco-taking, at goſſipping (for at thoſe times people waxe giddy headed and phantaſticall, by reaſon of the mouing of the blood and humours) or whether his ſpeeches tend for his owne vtility and profite, or for reuenge of ſuppoſed wrongs, or emulous concurrence in worldly affaires. *Ex abundantia cordis os loquitur.* Out of the hearts abundance the tongue ſpeakes. And as abundance of raine cauſeth riuers to ouerflow their naturall meeres, bounds, and bankes, and to breake with a violent deluge ouer into meadowes and plaine fields: ſo the heart boyling ouer with furious motions, will runne quite out of courſe and temper, except it be ſuffered to euaporate and vent out by the mouth (which ſtands like an open Sepulchre,

or a roaring gulfe) whatſoeuer is internally conceiued and conſopited. Yea, I haue knowne ſome (like women with childe) ſicke to the heart, till they were deliuered of their ſuſpicious Detractions or monſtrous embrions.

2 But thou, which art the Pupill of ſilence, note, that a reuiler is a lier, and a lier is forgetfull, as the Italian teacheth thee: *Maldicente è bugiardo, bugiardo, è ſmemorato.* It is not my purpoſe by theſe obſeruations, altogether to debarre diſcourſes, and neighbourly confabulations, but my meaning is to diſcloſe ſome meanes, whereby we might diſcerne the nature of this Spirit, which tempts our common readers to vtter before *God* and man, ſuch contemptuous contradictions derogatory to his Maieſty, who heares with infinite patience euery word they ſpeake. As my ſoule cannot brooke theſe falſe aſperſions, and flying lies touching ones honour, ones honeſty, ones life: ſo on the contrary, I cannot chuſe but approue *Chriſtian* and ciuill conference ſugred and ſeaſoned with charity, loue, and humility, tending to the glory of God, the weale of our Countrey, or the welfare of our neighbours. Nay, I applaude with both hands all ſuch confabulations, which are reliſhed *Atticis aut Socraticis leporibꝰ*, with the ſauorie ſmacke of pleaſant conceits, not vitiated with the extremes of rude ſcurrility, or of rough auſterity, but richly refined with the golden meane, *Vrbanity* or *Ciuility*, which the Grecians call εὐτραπελίαν. Let the diſtreſſed (in *Gods* name) poure out his greeuances familiarly to his friend, *for that eaſeth the minde, and by talking in counſell with a faithfull friend, the Spirits recouer their former vertue and ſtrength.* Let Preachers reproue their Pariſhioners infirmities in priuate, and in any caſe let them not reprehend particular mens faults openly in the Pulpit: for that place being generall, requires generall ſpeeches. Let them not rebuke any, *but exhort an Elder as a Father, the yonger men as brethren*: for there is difference betwixt exhortation and rebuking, and ſo there

Commin. l. 5. c. 5

1. Tim. 5.

there is difference betwixt rebuking mens perſons, and rebuking mens vices; rebuking to edification, and rebuking to deſperation; rebuking in patience, and rebuking in paſſion; rebuking in priuate, and rebuking in publique: the one is proper to the temperate *ſpirit of God*, the other to the turbulent ſpirit of *Sathan*. Wherefore deare *Chriſtian*, refraine thy tongue as it were with a bridle; for to what vſe will thy houſe ſerue without a doore, or thy purſe without ſtrings?

LINEAMENT III.

1 *That the imbecillity of our naturall diſpoſitions tainted through the firſt Mans ſinne with curioſity, inconſtancy, and negligence is the prime cauſe of the* ſpirit of Detraction.

2 *That our curious ſearch after the ſupernaturall beginning of time worketh our confuſion.*

3 *Of our Curioſity.*

4 *Of our Inconſtancy.*

5 *And of our Negligence.*

VR humane natures ſtained through *originall concupiſcence*, cannot but be toſſed and turmoiled with many impediments; firſt, with *curioſity* to prie into other mens actions, and in the meane ſpace to neglect *Æſops* hindermoſt wallet, wherein our owne faults are regiſtred. Secondly, we are ſpotted with *fickleneſſe* to change our purpoſes, as the *Chameleon* at the ſight of euery glozing obiect. Laſtly, through *originall wantonneſſe* we become infatuated and ſtupefied, that we forget what we reade, or heare pertinent to our inſtruction in *Chriſt*. 1

Here I could digreſſe and ſhew, that our philoſophicall ſcanning of *times* and ſeaſons, is the prime point of *curioſity*, and ſo the chiefe cauſe of our worldly ſottiſhnes. We runne vpon things imagined to be done before the begin- 2

beginning of *time*, *of Adams time*, whereas in truth this computation of *time* is onely humane, according to mans naturall vnderſtanding, which otherwiſe could not comprehend this worlds creation. Surely (in my iudgement) there is no reſpect in the other world of *time*, by reaſon that the exceſſe and abundance of heauenly ioyes drownes all the memory of *time*, like as a man that is ſpectator of a Comedy, with the extremity of delight thinkes three houres no longer then one houre. The ioies of heauen are infinite, and cannot be circumſcribed by time. There, dwels the great *Iehouah*, who is *Alpha*, and *Omega*, the beginning and laſt, who will teach vs to meaſure time after another manner, after a metaphyſicall manner. This moued the *Angell* to ſweare, that *there ſhould be no more time.* This moued the *Pſalmiſt* to ſay; *A thouſand yeares in thy ſight, are but as yeſterday.* Go too then, yee *Aſtrologicall* Scribes, leaue off your curious computations: the time will come (like *Platoes* wonderfull yeare) wherein man-kinde ſhall neede none of your *Almanackes.* But in the meane time, yee complaine (and this complaint will laſt as long as your *Almanacks*) that there be other Chronographers, or rather *temporizers* beſide your ſelues. I graunt that there be two ſorts of *temporizing companions*, which abuſe the naturall quality of pretious time; the one an hypocrite, which vnder the humble habite of a Lambe, for lucre ſake deceiues his deereſt friend, an intelligencer, the diſciple of *Machiauel*, a Iew that loues no man but for aduantage, that detracts from him, who hath beſt befriended him in his neede, an Atheiſt, a diſſembler, a neutrall, that with the winde and time changeth his Religion, *Amicus omnium, amicus nullorum*, euery mans friend and no mans friend, a buſie medler in other mens cauſes, a *Polypragmon*, an Apparitor that (like a *Iudas* or *Simoniake*) liues by extortion, by the price of bloud, by enquiring from time to time after the ſinnes of the people. The other temporizer is a Philoſo-

losophicall dunce, this yeare a *Themist*, the next yeare a *Scotist*, an earnest plodder of supernaturall reasons,

Obstipo capite, infigens & lumine terram,

With downe-bent head, and eyes vpon the ground, an obseruer of the least minute in horologie, and one that would faine intrude himselfe into the *Lords* priuy Counsell. The former kinde of Temporizers inhabite in publique places about Princes Palaces, and (like false *Achithophels*) long to manage matters of policy. The latter, as people addicted to more melancholy, retire themselues to monasticall habitations, where they meditate on their curious problemes, grinding the world as it were into Oaten-meale in the Winde-mill of their braines.

And now to re-iterate *Curiosity*, the primary cause of *Detraction*, begotten by *Originall corruption*, our incorrigible natures being let at random, left arbitrary to doe what seemes good in our owne eyes, *tandem custode remoto*, without *Orbilius* our tutors crabbed countenance, without checkes or correction, encourage vs to waxe lawlesse and licentious libertines, worse then the busie-headed *French*, at whose dissolute carriage and audacious *Detraction* I was much amazed, when in euery towne and village I heard them scot-free reuile and raile at their chiefe Magistrates, with talkatiue Curiosity, scanning their honest deedes. From whom, euen as we borrow new-fangled dresses, and courtly-complements, so doe we (like curious Apes) receiue their poysonous *Adder of Detraction*. We see motes in other mens eyes, but perceiue not beames in our owne eyes. We note acutely with *Argus* sight, one sinister acte perpetrated by another, but will not discerne our owne great and grosse errours, though all others discouer them as easily, as huge rockes or notorious shelfes. Our owne transgressions we compare to mole-hils, our neighbors to the *Alpes* or *Pirenean* mountains. The reason is, because our muddy minds shoote altogether outward, and winde not inwardly in-

to themſelues, according to the Poet:

Perſius in Sat. 4. *Tecum habita & noris quam ſit tibi curta ſupellex.*
Dwell with thy ſelfe, and thou ſhalt know,
How that thy ſtore at home is low.

4 Next, we wander vp and down through our frailty in the Maze or Labyrinth of vnſtedfaſtneſſe, betwixt *God* and his enemies, the pompes of this world and carnall pleaſures. *God* ſeekes to winne vs by inſpiring men to write bookes for our conuerſions, by ſending zealous Preachers into ſundry quarters of the world, as loude trumpets to awake vs out of ſinne and preuarication, and likewiſe to liue in loue and charity one with another. Our inconſtancy defaceth all with forgetfulneſſe, we returne to our olde vomite, and chuſe with fooliſh *Grylus* to retaine ſtill the ſhapes of effeminate *Epicures* and Swine, rather then to be metamorphoſed into mens formes, with the reſt of *Vliſſes* his companions. Wee are carried about in the voluble ſpheares of our owne wauering imaginations. To day we praiſe a man, to morrow we diſpraiſe him. To day we pray to *God* for grace, to morrow we blaſpheme his power with wordes of diſgrace. To day our ſoules are calme and temperate, to morrow ouer-clouded with vnruly paſſions. Nay more, we alter our opinions in one moment of an houre.

Horat. *Roma Tybur amo ventoſus, Tybure Romam.*
At Rome I long olde Tyburs Towne to ſee,
And there I long againe in Rome to be.

Ouer-cloyed in townes by reaſon of the vnwholeſomnes and ſtricknes of the aire, we long to liue in the delectable coun rey, free from thoſe inconueniences, which annoy the townes: But preſently tired in the countrey for want of pleaſant company, we retire and returne backe againe into the towne, where with doubts of ſome infectious ſickeneſſe, with diſguſt and diſcontentment to ſee daily factions, ſeedes of diſſention, and other diſlikes common to company, we wiſh our ſelues againe in the countrey.

How

How ſoddenly doe our imaginations chop and change? How in the twinckling of an eye wee ſuppoſe our ſelues at *London*, at *Oxford*, at home, from home. Yea, in a ſhort time we imagine our ſelues ſafely arriued at the *Eaſt Indies* for ſpice, in *Barbary* for ſugar, in *China* for ſilkes, in *France* for wines and ſalts: and all theſe Merchandizes bought, brought home, and ſold away in as ſmall a ſpace, as a man might repeat ouer the *Lords prayer*. O fickle men, how are your braines and mindes thus intoxicated? One while yee looke as amiable, as if yee had ſwallowed vp a hare, another while fleering, as if yee had ſwallowed vp a gull; one while heauenly, another while earthly; one while deuoute, another while *Detracting*; not one day in one moode or minde, but as the winde, wauering both in words and thoughts.

The laſt impediment, which the firſt Mans tranſgreſſion ſubiected vs vnto, is a kinde of dulneſſe or negligence; with which we are ſo beſotted, that we cannot open our eyes to behold what armes our *Sauiour Chriſt* left vs, not onely able to encounter this *ſpirit of Detraction*, but alſo the *Arch-ſpirit* of all vitious ſpirits. By Baptiſme with future repentance he waſhed vs from originall corruption. By ſhedding his innocent bloud he ranſomed our ſoules from hell: onely in recompence he expects thankfull minds of vs, with continuall exerciſe of prayers, with often communicating his myſticall Body in reuerence, loue, and charity one with another, after that moralizing manner, which S^t. *Paul* himſelfe quotes downe to the quite confuſion of poore-blinde *Papiſts*, namely, in remembrance of him, *in remembrance of him, for as often as yee eate his bread and drinke his cup, yee doe ſhew the Lords death till he comes*; ſo that ioyning together, as louing members of one body, we might skirmiſh againſt our ſpiritual Enemy, and againſt his ſpirits of ſinne, which he hatcheth and foſtereth for our bane, fall, and perdition. In a word, let vs account it a foule ſinne for any man to

5

1. Cor. 11.

be eyther ignorant or partiall in his own infirmities. And let vs cenſure other mens faults with fearefull conſciences, or rather ſuſpend our haſty iudgements, becauſe we cannot diſtinctly diſcerne of *ſpirits*; but let vs diue into our owne without doubts or ſcruples, becauſe *God* gaue vs a mindfull *monitrix* within to looke out.

LINEAMENT. IIII.

1 *That ill Education is another cauſe of malicious Detraction.*
2 *That want of maintenance in the Clergy is the cauſe of ill Education.*
3 *Certaine moderne abuſes taxed in ſome remote angles of this Kingdome.*

1 THou mortall man, in thy young and tender yeares, being pliable and apt to receiue any impreſſion, muſt out of hand be faſhioned in the ſharpe turning wheele of inſtruction.

Vdum & molle lutum es, nunc nunc properandus, & acri
Fingendus ſine fine rotâ

Perſius in Sat. 5.

In youth thou art as moiſt and ſoftned clay,
And muſt by teachers wheele make haſt away.

This counſell I direct to honeſt parents, my brethren in *Chriſt*, whereby they may beware how they cocker and dandle their children in licentious folly. Roſes muſt needs wither, when they are ouer-growne with bryers and thornes, and children that are aſſayled with whole legions of affections muſt fall at the laſt, if they be not accordingly ſuccoured. Which likewiſe that *Diuine Philoſopher* ratifieth: *A youth not as yet having fully and abſolutely diſpoſed himſelfe to goodneſſe is a deceitfull, cruell, and a meſt proude beaſt, vnleſſe he be bound betimes with a Schoolemaſter, as with a ſtrong bridle.* Certainly good education is the chiefeſt obſtacle and barre to the diuelliſh *ſpirit of Detraction.* For when haue you heard any man in-

Plato Dialog. 7. de legib.

ingenuously brought vp to detract from his *Creator*, or from his neighbour? He that toucheth pitch cannot but be defiled therewith: one scabbed sheepe may infect a whole flocke. And as the *Royall Prophet* saith; *With the cleane thou shalt be cleane, and with the froward thou shalt learne frowardnesse.* Psam.

As for you of the nobler and prouder sort, ἀνάκτεσσι θεῶν, *Consens to the Gods of the earth*, you that stand vpon phantasticall Genealogies, bringing your pedegrees by a thousand lines and branches from *Gog* and *Magog*, measuring your deserts by descent, and not by vertues worth, yee, I mean (*queijs vinere fas est occipiti cœco*, which perswade your selues, that it is lawfull for you to leade your liues careleſſe, and to speake what you please concerning *God* or man) yee are too high for my humble pen: I dare not admonish you for feare of an action on the case. *Nay few that vnderstand any thing must be admitted to your presence, and if any one be, yet dare he not instruct you for feare of displeasure, or if happily at any time he put you in minde thereof, no man will abide him.* Persius Sat.1. Comm.l.5.c.5

But why doe I wish men in their prime, in their growing time to be pruned with vertue, polished with learning, and strongly armed against the stormy *spirit of Detraction*? Seeing they lacke profitable Teachers to edifie their soules? Seeing our Ghostly Pastors in this remote place of the Kingdome be ignorant themselues? No other reason can be alleadged of this their ignorance then pure penury; whereof the Clergie (especially) here in our Countrey languisheth. Let me looke but in the neighbour-hood, where I dwell, and I finde within this one *Hundred* twelue *parishes*, whose tythes and emoluments amount to a deepe summe in the yeare: Some parishes yeelde eight score or nine score pounds a yeare: yea, the tithes of the least parish arise yearely to one hundred pounds: and yet notwithstanding all this, the poore Curates receiue not aboue twenty nobles a piece in the

yeare: Out of which they be compelled to pay yearely fifteenthes, procurations, and other exactions, as high as thirty ſhillings. So that the Miniſters penſion is little more then fiue pounds. Which beggarly annuity cannot maintaine him, no nor ſupply him with neceſſary rayment. Neyther will any Scholer of worth accept of ſuch a meane rate. For who will reſt content with droſſe, while he may haue gold? Who will inhabite in a mud-wall cottage, if he may haue better? Nay, if ſome zealous men were willing to extend the talents of their ſpirits for our inſtruction, how can ſuch poore pittances ſerue to keepe ſoule and body together? *Venter nec aures, neq; linguam habet.* It agreeth with reaſon, that the induſtrious Labourer, chiefly in the *Lords* vineyard, ſhould enioy his competent hire: for *if maintenance and reward of trauell were taken away, learning muſt needes fall to ruine.* This certainely is the cauſe, which marreth nurture, and conſequently leaues our mindes barren, vntilled, and vnfurniſhed with true knowledge, inſomuch that ſpacious roome is left for our ſpirituall Enemy to enter, and to beleaguer with eaſie force the feeble forts of our ſoules.

Tacitus lib. 1. Annal.

3 I will paſſe ouer with ſecret griefe and ſilence, how that thouſands within this our Countrey of *Wales* reſort not to *Church* aboue once a yeare, their townеſhips or hamlets being diſtant from the Church ſeuen or eight Engliſh miles. I could likewiſe produce many pariſhes which were not partakers of Sermons in any mans memory, no nor, as farre as I can learne, their Curates neuer graced them with one poore Homily or Catechiſme. But becauſe this latter point is a matter out of my element, neither inquirable nor determinable by my Commiſſion, and for feare leaſt theſe *Eccleſiaſticks* of the poſitiue degree procure the Thunder-bolt of Excommunication againſt me, for intermedling with their frothy dregges, and for putting my ſtrange Oare into their Barke, though it be to ſaue it from wracke, like vnto zealous

lous *Vzza*, who raſhly toucht *Gods Arke*, to ſtay it from falling: I will ſurceaſe my pen, and ſuſpend my cenſure of their dregges and lees, in hope that they will conuert the ſame to better purpoſes, and diſtill their lees in the Limbecke of reformation, to a pretious oyle of *Tartar*, with which they being annointed and affected, may vent out godly doctrine, & goodly diſcipline, farre better then with the *holy water*, wherewith our *miſſopecunifices*, our maſſe-mongers thinke to chaſe away the *ſpirit of Detraction* & other helliſh ſpirits. To wind vp this diſcontented diſcourſe of my Countreyes *Leuites*, I pray *God* that the *French* prouerbe, whereby they taxe a thing hard to be brought about, fall not out iuſt vpon ſome of their heads, that is, *Il y a plus de difficulte qu'a tirer vn Preſtre de la tauerne*, Thats harder, then to draw a Prieſt from the Tauerne. More yet could I inſert concerning the impediments of Education in the land where I liue, which becauſe the curioſity of our hodier-all wittes will ſooner helpe to rebound with frumpes, then to redreſſe or pitty, I will forbeare them with a wary caution; leſt the enuious enueigh againſt my zealous *Muſe*; leſt alſo I ſeeme to kicke againſt the prickes, and ſtriue againſt the *Heauenly power*, which perhaps hath decreed ſuch fatall fortune vpon theſe parts of the Iland, for our fore-parents faults, and for our owne filthy facts.

LINEAMENT V.

1 *That the ſecret and ſpirituall ſuggeſtion of the Diuell is the third cauſe of the* Spirit of Detraction.

2 *The cunning reaſons of the Diuell to confirme ſame.*

3 *Their Confutation.*

THe *Diuell* being a *ſpirit* inuiſible to any mortall eye, by cloſe and cunning meanes blowes with his peſtilent breath into the formoſt ſeat of our braines, when we be excom 1

communicated from *Gods* preſence, and there wheeleth and circleth about our phantaſies with a thouſand colourable obiects, able to entrap another *Eue*. Thence *gradatim* by degrees his virulent breath, like the *Dragons* venome, ſteales into our hearts, where hee moueth the bloud, peruerteth the humours, corrupteth them with ſenſuality, in ſuch wiſe, that we *detract* (like vnto wanton children) our beſt benefactors, we long and luſt after innumerable toyes, after varieties of women, wines, meats, apparell, caualeering companions, and other wordly vanities, openly repugnant to the lawes of *God* and true nature.

Among many ſlie ſtratagems, which he daily inuents to ſubdue our ſoules to his ſlauiſh yoake, this is not the meaneſt nor the ſloweſt, that he enchants our willes with charmes of ſelfe-liking, ſuch as goe beyond all the Magicke ſpels of *Medea, Circe, and Calypſo*. Aſſoone as we attaine vnto yeares of diſcerning good from euill, by his ſpirituall inſinuarions wee flatter our fond ſelues with ſome imaginatiue excuſe or other for euery particular ſinne, which we commit. Are we ſwolne vp with *pride* and *ambition*? Lo, *Sathan* a friendly Sophiſter, an Aduocate without fees, out of our mouthes pleades, that the ſonnes of *Zebedee* ſought for ſeates of higheſt honour; and alſo ſhewes, that familiarity breedes contempt, that it graceth much a Gentleman to ſhew ſome ſtately port, or portly ſtate, that euery abiect treades vpon humilities backe, and that men muſt behaue themſelues according to the times. Ambition is an honourable thought of high ſpirits, a point of magnanimity, a lofty ſtep vnto vertues chaire. Are we angry, cholericke or franticke? *Our bad Angell* ſayes, it is but heate of bloud, a ſhort vaniſhing vapour, a ſhort fury. *Ira furor brenis eſt*. Patience is but a *Poets* fancy to be practized by ignoble groomes, and dunghilled ſpirits. A cholericke man hath an honeſt heart.

Doth

Doth the *ſpirit* of fornication tempt thee to defile thy veſſell with forraine ſeed, and to conuert the temple of the *holy Ghoſt* into a denne of *diuelliſh* ſports with *venereous* thoughts? Alas, poore brother, it is but a veniall ſinne, a ſinne of fleſh and bloud, the leaſt of a thouſand ſinnes, to which all the world is ſubiect. Age will tame this ſinfull ſpirit. Is it poſſible for vs to be chaſte, when *Iacob*, *Sampſon*, and other *Patriarches* could not liue without their Paramours? Doth the *Enuious* man pine away by reaſon of anothers proſperitie? Is he ſicke at the heart with griefe to ſee his neighbour flouriſh like a Palme tree?

Inuidus alterius rebus macreſcit opimis? *Horat in Epiſt.*

Behold a friend in a corner, a friend at neede. *Sathan himſelfe transformed into an Angell of light* proteſteth, 2. *Cor.* 11.
that it would moue a *Saint*, yea, another *Caine* to ſee his yonger brothers oblation accepted, and his graue elderſhip reiected. We are all borne of one father, *Terræ filij*, all ſonnes *out of the ſame mould*, all worthy to partici- *Iob* 33.
pate the like equal immunities, priuiledges, and fortunes one as well as the other. If thou delight in *Company* and doſt wallow in pleaſure, as the Sow in the mire: There's *One* within thee, which will wraſtle alone with many bookiſh Preachers. He layes out in colours the ſweetneſſe of pleaſure, the contentment of company, the auoyding of melancholy, the ſhortneſſe of life, and therefore *hang ſorrow, kill care.*

Let the *ſpirit* of coueteouſnes poſſeſſe thee; and hee will ſettle his poſſeſſion (which is as ſtrong as eleuen points of law) by teaching thee *Sophiſtry* in ſtead of true *Logicke*, by perſwading thee that thou carrieſt an *Atlenticke* burthen vpon thy poore ſhoulders. *Euriſteus* neuer impoſed halfe ſuch a cumberſome charge on *Hercules* as *God* hath laid reſtleſſe cares on thee, for an exceeding great houſholde of wife, children, and lazie ſeruants, how canſt thou cheriſh thy ſelfe in thy olde age, or arme

thy ſelfe againſt worldly practiſes, without a large ſtocke?

Horat. in Epiſt. *Et genus & formam regina pecunia donat.*

Queene coine doth giue both kinne and ſhape.

Doth truth lay in their diſh, that their Teachers are dumb dogges, their Preachers illiterate, or their companions detracting? *Zachary* was dumbe, the *Apoſtles* vnlearned, and *Peter detracted* in denying his *Sauiour*. Doth thy *Pilades*, thy friend, *thy ſecond ſelfe* reproue thee again for *Detraction* and calumniation? Thou haſt more friends then one. Thy *genius*, thy *old familiar* tels thee, that this other friend is malicious, he rebukes thee of hatred, and not of good will. A true friend will labour to conceale in the cap-caſe of ſilence the couert ſecrets of his friend, be they iuſt or vniuſt, lawfull or vnlawfull, as that *Italian Poet* hath well aduiſed:

Arioſto. ——— *vn' vero amico*
A dritto a torto doue eſſer preposto,
Se tutto il mundo lui foſſe opposto.

A truſty friend muſt ſtand with wrong or right,
Though all the world oppoſe his friend with might.

Wherefore was the tongue giuen to man, but to vent out what the heart conceiues? All men are not learned in *Lullius* his Art, that they can diſcourſe of euery extemporary matter. Each man hath his proper gift: ſome men be apt to inuent, ſome other to controule, ſome to ſpeake, as if their tongues were on wheeles, and ſome dare not ſpeake, without preciſe deliberation: yea, ſome cannot finde matter to ſpeake, vnleſſe their wits were refined with *Tobacco*, good ſacke and ſugar, or their ſenſes rub'd ouer with other mens relations, tending to nouelties and ſtrange reports. Among which ranke range thou thy ſelfe, deceitfull Sathans darling, and beleeue it from the moſt experienced politick, that if a man diſcloſe vnto thee the ſecrets of his heart, it is a kind of morality or morall kindneſſe in thee to poure out likewiſe the affects of thy heart, and to anſwere him in like proportionable

mable measure. It is no wrong, while thou speakest by farmise, or by heare-say. Admit it were true, then how can these *Critical Catoes* bend their browes against thee? how can they iustly taxe thee, or commence suite, *de libellis famosis, de scandalis magnatum*, in the *Starre-chamber*, or recouer damages by way of an *action on the case* at the Common law? It is not amisse to braue and blaze abroad doubtfull *detracting* newes, for it may be thou mayest be the motiue of his repentance and reformation. These spitefull spurious seedes of the *Spirit of Detraction* a deuout Schoolemen points out in this manner: *Si pauper es, vilem & abiectum te reputat; si Diues, ambitiosum, auarum & cupidum: si Affabilis dissolutum; si Predicator vel Doctor honoris vel humani fauoris quæsitorem; si tacitus inutilem: si eum vs hypocritam: si comedens voratorem.* That is, if thou be poore, he reputes thee vile and abiect; if rich, ambitious, a niggard, or couetous; if affable, dissolute; if thou be a Preacher, or a Doctor then he accounts thee a hunter after honour or popularity; if silent, vnprofitable; if fasting, an hypocrite; if eating, a glutton. *Bernard. in Serm.*

With these or such like mantles of subtleties the *Diuell* vseth to shroud his inueterate malice towards mankind; so that we presuming on selfe-wit and selfe-will, care not what wickednesse we contriue, nor what vanity we vtter with our lips. Nor doe we thinke that our most patient *Lord* beholdeth vs, heareth vs, yea, and knoweth the very cogitations of our hearts, before we haue time to speake them. But *because when we knew God we glorifie him not as God, neither are thankefull, therefore God giues vs vp to reprobate minde*: That is, he giues vs ouer to our owne lusts, to some, *tradimur Sathanæ*, we are deliuered ouer to be tempted and seduced by *Sathan*, we are excommunicated with *Cæne* from *Gods* lightsome presence, barred out of the doores of heauen, and banished from blisse. And if it were lawfull for me to diue in the *Rom. 1.*

Lords ſecrets, I would ſay, that the *Arch-diuell*, that old *Serpent* is let looſe out of hell for a time to confirme vs in our reprobate natures.

LINEAMENT. VI.

1 *The naturall manner, how the* Spirit of Detraction *enters into a man and poſſeſſeth him.*

2 *Another reaſon to confirme the premiſſes.*

1 HOw ſo vile a *ſpirit* as this of *Detraction* can poſſeſſe a man pertaker of diuine reaſon, I cannot keepe cloſe from my friends the naturall meanes: Firſt, *Will* being *Lady* ouer the *ſoule*, ouer *reaſon*, ouer ſenſe and *imagination*, loth to miniſter cauſes of diſcontentment to any of her ſubiects, leſt her Dominion through ciuill diſcord might become enfeebled, reſolues to pleaſe all handes, ſometimes bearing with one, ſometimes with another, at laſt ſhe is glad her ſelfe to yeeld her ſuffrage vnto the ſtrongeſt party, in ſuch wiſe that the *ſpirit of Detraction* gets footing with other ſpirits of errour. Wherein ſhe reſembles the *Machiauellian* Princes of this world, who complot by their peoples factions for their priuate gaine; one while with the *Guelfes*, another while with the *Gibellines*; one while with the *white Roſe*, another while with the *red Roſe*; one while with the *Vrſini*, another while with the houſe of *Columna*: vntill at length themſelues by the iuſt iudgement of *God* feele equall ſmart, their owne eſtates turned topſie-turuy; and vntill the *triple crowned Monarch* be chaſed (like the Foxe out of his hole) from *Rome* to *Auinion*.

To adde another naturall reaſon for the enabling of the premiſſes, the *ſpirit of Detraction* at the firſt by bribing of *memory* & *ſenſe* hath acceſſe to the *braine*, which

is the lodge of the *Imaginatiue Lady*, and by his double diligence insinuates himselfe into her amity. *She* a Princesse of estimation and fauor with the *Heart*, commends this *spirit of Detraction* to her protection, as a minion or play-fellow to deceiue the time (or rather her selfe) and to discouer vnto her the diuersities of *Spirits*, which might harme her eyther in *detracting* her credite, or in disposing her subiects to insurrection. Here the *spirituall Hermaphrodite* is let in at first by secret conuayances as a thiefe (for as yet he dares not openly enter into the *hearts* palace for feare of the enuious *Nobles*). But in processe of time hauing throughly (like *Absolon* or *Seianus*) stolne away the good consent of the *Heart*, and now strongly befriended by her extraordinary fauours in this *microcosme* of man, he enduceth other *humorous spirits* to regard him, and in fine enticeth vnto him in the *hearts metropoly*, the greatest number of the purer vitall *spirits*, where he besotteth them and bewitcheth them with *melancholy, rage, choler, malice*, and other disordinate *passions*: insomuch that the *Soule*, the *hearts tutrix* is likewise enforced *nolens volens*, will she nill she, to obey this vnworthy Spirit.

Lineament VII.

1 *Corollaries for the explanation of the premisses.*
2 *Where wicked* Spirits *reside in man.*

Wicked Spirits inhabite both in the soule and body: some, as the *spirit of malicious Detraction*, the *spirit* of hatred, the *spirit* of enuie, lodge in the highest and chiefest part of the soule, called the *reasonable will* (which is seated betweene reason and sensuality, and apt to be applied to eyther) and these are spirituall, materiall, not knit to any corporall Organ or instrument. 1

Other ſome there be that dwell in the inferiour part of the ſoule, now *Will* being altogether become ſenſuall, as the *ſpirit* of gluttony, the *ſpirit* of lechery, and theſe are materiall, bodily, and appendants to ſome corporall ſubiect, as rightly belonging to the ſenſitiue appetite.

The former *ſpirits* are apprehended in the ſoule, before they deſcend to the bodies appetite. The latter two are conceiued with ſenſuall appetite, before it be throughly ſcanned in the reaſonable will or ſoule, whether the acte committed be good or euill. This the auncient Philoſophers harped vpon, when they acknowledged in euery man three ſeuerall parts proceeding from ſpirituall and corporall fountaines, namely, the *Intellectuall*, which iſſueth from the ſoule in the braine, the *Iraſcible* which iſſueth from the heart, and the *Concupiſcible* or longing part, which flowes from the liuer. Of theſe the Intellectuall while it remaines incorrupted, may be termed celeſtiall, being the little and liuely looking-glaſſe of Gods own attributes. The other two being brutall may rightly be aſcribed to the ſenſitiue conſtitution; ſpecially, when eyther through cuſtome, complexion, or through ſome accidentall courſe they become materiall members for the *knowledge of Euill.*

2 In like manner both theſe *ſpirits Iraſcible*, and *Concupiſcible*, linckt in affinity with fleſh and blood, may alſo proportionably challenge one vniuerſall lodge in the body, as wel as the ſoule apart vnto themſelues, I meane, when they vſurpe a predominance ouer the reſt of the paſſions; and this is the *heart*: for who calumniates his neighbours good name and fame, and hath not the *heart* burning? Who is poſſeſſed with the *ſpirit* of luſt, and feeles not his *heart* conſenting? Who hates his neighbour, and perceiues not his *heart* panting for reuenge? In the *heart* is the moſt concourſe of humours, and there abounds much fiery heat, ſeeing that it digeſteth the blood, which is ſent from the liuer; for euen as the eyes

of

of maydes looke vp to the hands of their Miſtreſſe, and as the leſſer wheeles in the watch waite vpon the greateſt wheele; ſo all the members of the body depend vpon the heart their punctuall wheele and miſtreſſe.

LINEAMENT VIII.

1 *That the ſpirit of Detraction hath two principall inſtruments, the Hand and the Tongue.*
2 *Their ſeuerall ſhifts.*
3 *Their monſtrous effects.*
4 *A briefe deboratation from Detraction.*

EVen as wiſe Philoſophers by ſignes and effects doe finde out naturall cauſes, by properties they ſound out eſſences; and by leading ſparres doe ayme at leaden mines; ſo muſt we by ſome exteriall operations apprehend the inſtrumentall meanes, by which the froathy *ſpirit of Detraction* manageth whole rablements of wrangling and iangling actions. And theſe are two, the *Hand* & the *Tongue*: with the hand *Sathan* procures a man to write infamous libels, inuectiues, Satyres, and diſgracefull letters and rimes (not inferiour to the *Popes thundring Bulles*) againſt his powerfull *Makers* name, or at leaſt wiſe againſt his honeſt neighbours fame, yea though he be an hundred miles diſtant from him, with ſuch violent and inſupportable fury, that one knowes not, which is more dreadfull the pike or the pen. Such a one might well be called a *Calamoboas*, that is, *the luſty or lofty Crier with the pen*, as *Antipater* in *Plutarch* termed *Carneades* the libeller. 1

Some other times a dumbe ſpirit poſſeſſeth our outlawed out-caſts; ſo that with dumbe ſhewes, winking eyes, wry mouthes, bended browes, pointed fingers, couch of feete, and other apiſh trickes, they tempt the patience of the godlieſt man. Which beaſt-like vſage a moderne Poet thus painteth out: 2

Me

Me digit is monſtant, ſubſannant dentibus omnes:
Hic aures Aſini, fingit & ille canem.
With fingers point, with grinning teeth they flout me,
One Aſſes eares, he dogs tongue makes about me.

Pauper Henric⁹.

3

The other and common inſtrument of *The ſpirit of Detraction* is the *Tongue*, which being ill ordered and Tutourleſſe may bee termed a leprous ſinne, a contagious ſinne, ſpreading farre and neere the *hyperbolical* deuiſes of the *Dinell* by the mouth of the *detracting ſpirit* towards the credulous eares of mortall men. Wherein it is a thing remarkeable, and worthy of graphicall obſeruation to ſee how this ſmall member can worke ſuch turbulent tumults, throughout all the circuit of mans little world.

The repercuſſion of it ſtirres the gall, enflameth the blood, nettles the heart, and muſters together all the mutinous powers of the body in reuenge of the other oppoſite *ſpirit*. But when all comes to all: *Truth is great and muſt prenaile.* In cold bloud men of vnderſtanding will grow to this concluſion, that the tongue endamageth three ſoules, the abſent whom it backe-biteth, the preſent perſon which is attentiue, and the *Detractor* himſelfe, which bloweth the duſt, and it reuerteth backe vnto his owne eyes. *Euill words corrupt good manners*, and alſo bewray the motions of the heart: for *euen as the tree of the fielde is knowne by his fruit, ſo is the thought of mans heart knowne by his words.*

Eccleſiaſt.27.

4

Where is Charity? Where is Taciturnity? While the *tongue* becomes the *Dinels* Trumpeter, to ſound out his malicious words of defiance? O imprudent age! O careleſſe folke, which ſuffer themſelues to be allured by helliſh Nighting-gales!

Fiſtula dulce canit, volucrem dum decipit auceps.
The Fowler lures melodiouſly,
While he takes birds deceitfully.

Cato.

Eccleſiaſt.5.

In regard of which circumſtances, *Let thy words be few, for as a dreame comes by the multitude of buſineſſe; ſo the*

the voyce of a foole is in the multitude of wordes. And let thoſe golden ſayings of the Apoſtle be firmely imprinted within the cloſet of thine heart: *Grieue not* (quoth he) *the holy ſpirit of God, by whom thou art ſealed vnto the day of redemption. Let all bitternesse, anger, and euill ſpeaking be put away with all malicioſneſſe.* Ephes. 5.

LINEAMENT. IX.

1 *The* Authors *cenſure of certaine* Engliſh Pamphleters, *and* Ballad writers, *with an inuocation to my* L. of Canterbury *for a reformation, not onely of theſe abuſes in writing, but alſo of other enormities committed againſt the Church-Canons.*

2 *A Deſcription of good and euill* writers.

3 *That there is a mixt morall kind of* writing, *ſeruing as the leſſer light for the conuerſion of the naturall man.*

HEreIn I cannot chuſe but ſomwhat touch the apiſh ſpleene of certain Engliſh Pamphleters, who to gaine themſelues windy applauſes and popular praiſes among *Sathans* poſterity (like vnto *Eroſtratus* who fired *Dianaes* famous Temple at *Ephe-ſus*, to the intent he might be ſpoken of in after ages) do publiſh daily the puffed ieaues of their phantaſies, which the Poet otherwiſe calles *Ingenij capriſicum*, The wilde Fig-tree of their greene wittes, or as we vulgarly ſay, *their wilde* ſeed *Oates.* Theſe baſtard Bookes, begotten in an euill houre vpon the effeminate aſpect of *Venus* and *Mars*, I could wiſh to be ſuddenly ſuppreſſed, as Monſters oppoſite to the ſacred *ſpirit* of *Regeneration.* And for this purpoſe I humbly inuocate on you (my iudicious Lord, *Great Britaines Metropolitane*) intreating your further vigilancy in rooting out thoſe vaine Vines, which according to the nature of ill weedes will in time ouer-grow your pruned plants. 1 Perſius in Sat. 1.

But who am I, that dare admoniſh the *Ambroſe* of our age, who with your heauenly food of *Ambroſia, Man-*

na, and *Nectar*, doe nouriſh the ſoules of our *Chriſtian* Church, prouiding milke for their young ones, medicine for their ſicke, and meate for their ſtrong. Right reuerend *Lord*, I know it is preſumption in me to diſcourſe with ſo great and graue a Perſonage. Yet notwithſtanding, becauſe our *Engliſh* Adage taught me this vncontrouled rule, *Spare to ſpeake and ſpare to ſpeede*; I will not ſpare to enforme your *Grace*, what wicked weedes doe ouer-top the graine of my natiue ſoile. Beſide thoſe rotten rootes of writing, the neglect of your Conſtitutions and experimented Orders, whereby our *Commiſſaries* muſt not call to queſtion the ſincerer ſort of people vpon bare and naked fame, for euery ſlight and ſlanderous imputation: whereby they are forbidden to prouounce definitiue ſentence, without the aduice of diſcreet *Aduocates*: whereby our *Proctors* are charged not to frame their *libelles* without the opinions and hands of *Aduocates*: and whereby their wrangling noyſe in Court is ſtinted: I ſay, the contempts of theſe and other your Canonicall commaundements by your meaner Officials; which now in your firſt Viſitation may more acutely be eſpied, are the principall cauſes, that they of the layer and lower ſort become more careleſſe in their carriage, more addicted vnto *Detraction*. For ſurely there is nothing in this ſpacious Round or Vniuerſe of nature, which more reſiſteth the execution of lawes, then the ordinary heape of friuolous and froward ſuites, then the diſobedience and breach of ciuill cuſtomes in men of higher note. Theſe, and many other enormious crimes enuring the the popular ranke to peremptory and peeuiſh thoughts, deedes, and ſpeeches, your prouidence may expell for a time, if not quite extinguiſh and extirpe. Your fame eternized through your euer-ſhining bookes, through your neuer-ſpotted actions may worke ſome miracles in the conuerſion of our *Detractors*. Yea, your noble *Name*, illuſtrious ABBOT, a *Name* (I confeſſe) ſomewhat ominous

minous among the aduerſe ſide, the admirers of auncient *Abbeyes*, I ſay, your very *Name* etymologized from that *Abba* of *Adoption*, the ſounding voyce of a ſighing ſpirit, may ſerue as an inſtrument of the *holy Ghoſt*, to tranſmute roaring Lyons into lowly Lambes.

By our *Ciuill law* wee hold that all monſters may be freely ſlaine. Among the auncient Romanes they burned their Monſters with fire, compoſed of thoſe woods commonly called *vnluckie*, namely, with bryars, brambles, thornes, hauthornes, and with others ſuch like vnfruitfull and vnfertile ſhrubbes. After this manner ought our monſtrous Bookes and Ballads to be vſed and interdicted, which licentiouſly detract from the Euangelicall grauity. For to what purpoſe did the *Spirit of ſpirits*, the *ſpirit* of eternall life enable vs to regeneration? But onely becauſe we ſhould ſhew our ſelues thankefull for ſo ſoueraigne a fauour. And do we proue thankefull vnto him, when we abuſe the talent which he hath lent vs, as prouident Oeconomickes or Stewards, to lay it out for his beſt behoofe? No certainely, we are but looſe and lauiſh Stewards, when we beget and bring vp ſuch monſtrous embrions of Bookes, like vnto our iolly hunters, which conuert their childrens portion to the vſe of dogges. Let induſtrious Inquiſitors critickly examine ouer moſt of ſuch bookes, as are yearely imprinted in this famous Citie of *London*, and they ſhall finde them fitter for *Vulcans* fiery furnace, then for *Mercuries* learned Library. For my part I haue experimented, that when I laboured (like the Bee) to ſucke out ſome ſubſtantiall iuyce out of many of theſe bookes, I could not get one droppe to diſtill downe my painfull pen. When I would haue gathered golden graines out of *Cherilus* his doung, in ſtead of gold I collected droſſe. Such detracting and deluding *Alchymiſts* are our Pamphleters. When I had imployed the vttermoſt of my deuoir analytically to draw the materiall points of a whole printed quire of paper in-

to ſhort ſprings and heads, in ſtead of matter I found malice, in ſtead of marrow *detractions*, in ſtead of method neyther rime nor reaſon. In a word, I found *Cherilus* to be a curſing *Barretour*, and a common brawler, more worthy to receiue a thouſand fillips or buffets, rather then one *Phillippine* or Roſe noble of gold.

2 There is a kinde of *writing* vnfolding the knowledge of *Goodnes*, full of viuacity, full of vigour, full of that liuely vertue, which the Poets termed *ſalem & leporem*, ſalt and ſerious ſubſtance to ſeaſon our wanton wittes withall. This kinde of writing is the reflecting Image of thoſe two Teſtaments, *into whoſe* deſpiſed *corps the ſpirit of life after three dayes and a halfe entred*, whoſe validity is ſo vehement, that they bring downe flouds of bloud from heauen, yea, and many ſortes of plagues and vengeance vpon all malicious mortals. Likewiſe there is a prophane kinde of writing, ſeruing onely as the inſtrument of the *knowledge of euill*, for taunts and temptations fraught with Satyricall ſcoffes, with ſcurrility, with *Scogins* ſports, with amorous allurements, deuiſed by the Diuell for the repleniſhing of his Kingdome, and for open euidence of condemnation againſt the reprobate before the grand Iurie of Heauen at the latter day. The former kinde of writing hath but ſmall amity and alliance with fleſh and bloud; it is ſpirituall and proceedes from the inward man. Hee that reades a booke of this ſtile and ſtampe, ſhall neuer hunger nor thirſt: It heateth the heart, it healeth the paſſions, it quickneth the ſpirit, and (like the Sunne) diſperſeth the thickeſt cloudes of ſinfull nature. The other kinde of writing communicates with fleſh and bloud, cauſeth men (as malefactors) to ſhun the light, to liue in the darkeſome valley of death and damnation; and being like brute beaſtes, bereaued of reaſon and Diuine knowledge, it makes them aliue to be enrowled in the Calender of the Dead.

3 Out of both theſe kindes there flowes a mixt or morall

rall manner of *writing*, inconſtantly partaking of the indifferent knowledge of good and euill. For man hauing loſt his originall happineſſe, was left here on earth to ſoiourne in a middle State betwixt heauen and hell. With this mixt moralitie, *Plato*, *Plutarch*, *Pliny*, *Seneca*, and other Pagan Philoſophers were endowed, to the end that *Gods* mercy might be the more glorified, and that the *Gentils* ſhould be inexcuſable in their conuerſions, when they were confuted by their owne rules. For euen as his Omnipotent *Maieſty* vouchſafed out of his magnificence to beſtow a ſpeciall priuiledge and prerogatiue vpon the *Iſraelites*, to *annoint them with oyle of gladneſſe aboue their fellowes*, to direct them by extraordinary meanes, to feed them with *Manna*, with the pureſt bread: So at length by reaſon of their hardneſſe of hearts, out of his meere mercy ſithence towards the Gentiles, hee ſent the Sunne-ſhine of his grace, to enlighten their *Horizon* by ſuch ordinary and mixt morall meanes included in their owne bookes to introduce them to the knowledge of Goodneſſe, to the reading of the Scripture, which (as I ſaid before) is the reflecting image and inferiour light; ſo that the *Gentiles* enioy the ſame at the ſecond hand, as crummes reiected and relicted by the luxurious *Iſraelites*.

LINEAMENT X.

1 *Certaine* Detractions *of our common* Stage-players *are taxed.*
2 *How* God *diſtributes his gifts diuerſly to euery particular man.*
3 *The* Authours *briefe Apologie concerning his owne imprinted workes.*

BVt how comes it to paſſe in this flouriſhing time of the Goſpell, that our *Naſones Naſuti*, are permitted to publiſh in print their dreams, and ſhallow conceits, which tend to the diſhonour of Gods name, and to the diſgrace of their neighbours

bours ſame? Verily, the iudgement is iuſt: that they ſhould be ledde into temptation, and become attentiue to lies and libels, becauſe they glorified not his hallowed name, nor liſtened to the words of truth, whereby they might be ſaued. Herein our common *Stage-players* and *Comicke-writers* haue as many witneſſes as the world hath eyes, that all kind of perſons, without reſpect of ſexe or degree are nickt and nipped, rayled and reuiled by theſe ſnarling curre-dogs. For let a man endeuour to walke vprightly in the ſight of *God*, ſeparating himſelfe as neere as he can from tatling toſpots and Tobacconiſts, loth to ſit in the ſeat of the ſcornefull and vnrighteous, leſt he become like will to like, and eſpecially loth to communicate in the *Euchariſt* with ſuch notorious and prophane perſons; preſently theſe Ganders gagle, that ſuch a one is an hypocrite, or a peeuiſh puritane. Let a man be ſilent, putting the barre of diſcretion before his lips, leſt his tongue trippe, and procure hurt, according to that:

——Nulli tacuiſſe nocet, nocet eſſe locutum.

No hurt by ſilence comes: but ſpeech brings hurt: Theſe muttering *Momes* paint out, that he is a meacocke, a melancholicke Mummer, or a ſimple ſot. Let an ingenuous ſcholler ſalted with experience, ſeaſoned with Chriſtian doctrine, hauing his heart ſeared and ſealed with zeale and charity, let him but broach forth the barrell of his wit, which *God* hath giuen him; they crie out that his braine is but an empty barrell, his wit but barten, his matter borrowed out of other mens bookes.

At which laſt imputation, though I confeſſe this auncient ſaying makes for them: *nihil dictum, quod non eſt dictum prius*: that nothing can be ſpoken, but what is ſpoken of before; yet notwithſtanding I muſt needs tell them, that there bee other circumſtances alſo fit to be conſidered, as the importunity of the times, the multiplicity of nouell inuentions, the extraordinary gifts of the

ſpirit,

ſpirit; the nature of the Readers compoſed and diſpoſed by meaſure, number, and waight, for the glory of the *Giuer*, euen as the *Holy Ghoſt* hath giuen them vtterance and capacity. Thus rageth *Sathan*, rayſing vp his inſtruments, and cauſing them to ſcatter abroad ſuch ſcandalous rumours vnder hand againſt good mens credites, for feare leſt his cuſtomes quaile, and leſt his Mill, which hitherto neuer wanted moulture, ſhould ſuddenly ſtand ſtill without emolument, or gaine of ſoules.

All men write not the ſame matter, nor after the ſame manner, after the ſame method, after the ſame mould. For if all men manured the ſpatious fielde of Rhetoricke, what ſhould become of the ſuccinct and materiall ſubſtance of Logicke? If all men were Auditours, who ſhould teach or preach? If the body of man were all *Eye*, what place were leſt for the reſt of the ſenſes? If the faculties of the ſoule were all *Memorie*, where were the other Intellectuall attributes? For theſe reaſons it hath pleaſed *God* to diſtribute diuerſly his Diuine vertues, as nuptiall dowries to euery particular man. Some he inſpires with one kind of knowledge, ſome with another, and all for his honour. Some perſons according to their knowledge of good and euill, are fitter to write Proſe, rather then Verſe, ſome to interprete, ſome artificially to inuent out of their owne braines, ſome other to collect curſorily or analytically out of other mens hiues. And that I may inſtant in my ſelfe, as I deriued a booke of mine called *Naturall and Artificiall Directions for health from Philoſophers, as well moderne as auncient*: Which alſo I manifeſted in theſe verſes, now of late omitted by the Printer in the third and laſt Edition of the ſaid booke: 2

Furtiuis olim variſq; ſuperbiit Oſcen
Plumis; ex multis ſit liber iſte libris.
Redde cuiq; ſuum: vileſcit protinus oſcen,
Hic ſine Naturâ fœtet & Arte liber. Obiectio.

Ex

Solutio.

Ex herbis ſit mel, hominis ceu ſimia Τεχνη
Æmula naturæ eſt, Maonidiſq́, Maro.
Sit licet exmultis opus hoc, tamen vtile quouis
Teſte, voluminibus candidiuſq́, tuis.

As for my other workes, which I ſet out in Proſe and Verſe, I confeſſe they were compoſed by me as *pueriles pupæ* as the froathy fruites of mine adoleſcency, and as one writes of *Ramus* his Logicke, they were inuented *ardore iuuenili*, vpon a youthfull ſpleene or ſting. As there is nothing comprehended in them worthy of immortality, or of *Homers buskin*, as they ſay: ſo I am ſure there is no great harme in them, wherby Apothecaries or Fiſhmongers ſhould challenge them for waſte leaues to wrap about their drugges and Macarelles, *pipere & ſcombris digna*. Let them then be taken as S^t. *Iohns* hearbe, which (as our Cookes report) being put into the pot, will neyther doe good nor hurt to the pottage. But for this preſent booke of mine, wherein the *Spirit of Detraction* is *Coniured and Conuicted*. I dare inuite the whole crew of *Archilochian Cynickes* with their *Satyres*, *Iambickes*, and *Libels*, with their *So and So*, with their vies and revies, with their *phi. fie vpon it. fie vpon it*, to daſh and blurre it ouer, to taunt, to teare it, to fling their *caps* at it, to make Tennis-balles, and to bandy it away if they can.

For I cannot do withall, if fooles will be
fooles ſtill, and ſo liue and die in
their fooliſh phantaſies.

LINEA-

Lineament XI.

1 *What kind of persons the* spirit of Detraction *doth soonest possesse: with a description of the common people.*

2 *That wise men and of resolution must not feare the* Detractions *of the common people.*

3 *That it is necessary for Envy to be the companion of vertue, and for the* spirit of Detraction *to follow Magistrates, as the shadow the body for the corroborating of their vertues.*

THe *spirit of Detraction* very seldome approacheth nigh to learned men, I meane, to them whose liues differ not from the rules of learning. *For hardly will they be infected with erroneous vices, whom learning hath purged.* Commonly he watcheth about the ignorant and common sort of people, to inueigle their vnderstanding, to sowe vanity and malice in their hearts, that afterwards they may continually varie, and as rotten vapors disperse them for nouelties into the open eares of their neighbors. These be they, whose first salutation in al meetings, is to aske, What newes? These be they, which liue by newes as the Salamander by the fire. These iolly fellowes, as if our gouernement in *Great Britaine* were a confused *Anarchy*, or a petulant *Democracie* do descant and deliberate on wise mens deedes; yea, and now and then on their liues. Whatsoeuer a wise man doth considerately or moderately, they argue it a kinde of slothfull cowardise. *What is circumspectly forewarned, that they hold to be curiosity, but whatsoeuer is rash, hasty, and precipitate, that is thought by them to be courageously determined.* These monstrous Hydraes of many heads, *Bellua multorum capitum*, do ground their opinions vpon sandy foundations: they are stout when dangers are a farre off, and very irresolute when they are imminent and at hand. Vnhappy is he, which reposeth any confidence in their assertions. Admit a man is by them iustly extolled, what thing

1

Cassiodor. lib. 8. Epist. 18.

Thucid. lib 3. Histor.

more augmenteth it to the conſcience of a wiſe man, that meaſureth not his good by common rumours and reports, but by the infallible truth of the conſcience? *He that is praiſed vnworthily, ought to bee aſhamed of his praiſe.*

Boetius lib. 3. de conſol. Philoſoph. proſ. 6.

2

On the contrary, ſuppoſe that the vndiſcreet multitude rageth againſt thee with booke, bell, and candle for thy vigilance, ſeruice, and paines taken in the behalfe of the Weale publique, what harme I pray thee, may redound thereof? Let the ſecurity of thy conſcience mitigate thy griefe. If thou were badde and like vnto thy *Detractors*, thy company would be much more pretious vnto them. Euery like loues his like: as a certaine *Athenian* anſwe-ſwered one that asked him, why hee ſubſcribed to the baniſhing of *Ariſtides the iuſt*? for none other reaſon (quoth he) *then becauſe he is iuſt*. But thou that careſt more for the precepts of the *Lord* then for the preſcriptions of man, eſteeme none otherwiſe of the *ſpirit of Detraction*, then of an idle braine, or a talkatiue tongue. *Tollat ſua munera cerdo*, let the popular ſort keepe their applauſes and corruptions with themſelues. While thou walkeſt vprightly in the ſight of *God*, it is not their confuſed *Detractions* which can impaire thy credite. Iuſtice ſhines on thy ſide with vndefiled honours: ſhe will patronize thy fame, and ſhelter thy good name vnder her vertuous wings. But for all this, thou murmureſt, that the *ſpirit of Detraction*, prouokes many priuy aduerſaries againſt thine innocence, whoſe chiefe ſtudy is to regiſter thy daily ſpeeches *in folio* with a miſhapen tayle, and to calender thy proceedings, as if they were ſolemne actes and monuments, with an intent ſometime or otherto rippe vp a whole volume or legend of tranſgreſſions againſt thee before the Higher powers. O ſimple *animal*, O liuer-hearted man. An Heathenish Embaſſadour could anſwere *great Alexander*, that his Countrey-men feared no earthly thing at all but onely one, namely, leſt the

skie

skie would fall. And yet thou a *Christian*, which knoweſt the vncertainty of this world, feareſt (like a crauen) euery craking companion. Whereas contrariwiſe thou oughteſt to fore-arme thy ſpirit with an vndaunted reſolution, after the example of an elderly *Iudge* in this our Common-wealth, who being admoniſhed by his friends not to goe abroad ſo careleſſely without company for feare of many enemies, whom he had ſtirred vp through his ſeuerity, thus conſtantly anſwered: *Alas, what can they doe, vnleſſe they will ſhorten ſome few dayes of my life, whereof I expect daily to be ridde by the hands of God?* Let them ban, let them curſe, let them yell, let them fume; for mine owne part, were the caſe mine, I would retort and returne backe vpon them none other counter-note, none other reuenge, then mine humble prayers to *God* for their amendement.

An honeſt man ought to reioyce that enuy awaites vpon him, that the *ſpirit of Detraction* attends vpon him: for how ſhall it be knowne that hee is honeſt if hee be without temptation? *Iobs* patience had not beene ſo illuſtrious, if Sathan had not repined at his *godly* liuing. *Suſannaes* chaſtity had not ſhined ſo conſpicuous, if the two Elders had not vrged her to villany. Neyther had the power of the great *Iehouah* extended with ſuch Maieſticall terrour among his creatures, if he had not left ſome to be hardned and ledde aſtray. The light is moſt apparant in the darkeſt Chaos. Euen ſo doth the Proteſtants faith appeare moſt bright in reſpect of blinde Papiſts. A faire womans beauty ſhewes neuer more gallant, then when ſhe ſtands among deformed Dowdes, nor can a generous ſpirit be diſcerned more cleerely then in temptations. In temptation, in aduerſity, a wiſe man ſhall quickly ſee of what mettall or ſtuffe the tempted is compoſed. Surely it is requiſite for the ſtrengthning of our faith, and for the glory of God, that the Elect (like gold that is ſeuen times purified in the fire) be purged 3

from the froathy dregges of fleſh and bloud, eyther by ſenſible ſtings in their owne perſons, or elſe by exemplary animaduerſions of other mens errours. Euen as that woman, whom her husband apprehends in adulterie ſtands in greateſt awe and ſubiection, and commonly from that time forwards eſteemes her husbands commandement moſt pretious, as it were the legall rule of her life; ſo the ſinfull ſoule that acknowledgeth her owne guiltineſſe, ſtands in greateſt feare of Gods iudgements, and euer after her conuerſion watcheth, as it were with *Lynceus* eyes, leſt Sathans meſſengers, namely, the *ſpirit of Detraction*, the ſpirit of mallice, or ſuch like fiends doe finde a hole in her coate, or a breach in her fort. S^t. *Paul* writes, *that he had beene exalted aboue meaſure with the abundance of reuelations, if the meſſenger of Sathan had not buffeted him, and giuen him a pricke in the fleſh*, which I take to be aduerſity or perſecution. And ſo likewiſe ſhould we waxe too proud with proſperity, if we neuer taſted of the cup of aduerſity. This moued the Samian Tyrant, to caſt into the Sea an ineſtimable Iewel, becauſe he might ſeeme to change his rich fortunes. Which ſuperſtitious cuſtome the Venetians tooke vp, their Duke throwing into the Sea a golde ring: though now-a-dayes they alledge that ceremony onely at their Dukes inſtalling, to be a fooliſh marriage betwixt their ſtate and the Sea. Without doubt it is expedient that the *ſpirit of Detraction* attend on Magiſtrates as their ſhadow, leſt their pompuous authority puffe vp their minds aloft to the higheſt altitude of the Zodiacke, or leſt, as the Lyricke vaunteth:

Sublimi feriant ſidera vertice,

With lofty heads they ſtrike the ſtarry skie;

and ſo with ambitious *Phaeton* they forget God and themſelues. Theſe things conſidered, Magiſtrates muſt looke ſomewhat neerer vnto their wayes, if not for the loue of vertue, yet *formidine pœnæ*, for feare of puniſhment,

ment, for feare of *Detraction*. Neuertheleſſe, I exhort wiſe men to make more account of them that be detracted and enuied, and to countenance them in their authorities againſt ſuch furious tempeſts; for they know that neyther themſelues, nor yet their Prince are exempt from Sathans frownes and ſtings; and alſo they know that the multitude (who, as *Lipſius* interpretes, is *verè vulgus fex & limus*) haue euer oppoſed themſelues to the true paſſage of vertue. Which cauſed a great Lord of *France* thus to comfort *Monſieur du Cheſne*, that complained vnto him, how he was *Detracted* and enuied by ſome in his countrey: You complaine (quoth this Nobleman) of a matter, whereof you haue cauſe rather to triumph, and to erect vnto your ſelfe a Trophee: for in that you are enuied, it is a very certaine token and argument, that there is ſome vertuous thing in you, which deſerues to be praiſed: *Vous vous plaignez d' vne choſe, dont vous deuriez faire trophee: car eſtant enuié, c' eſt vn ſigne & argument treſcertain, qu' il y à quelque choſe en vous de vertueux, qui merite d' eſtre loüe.* *La Portraict de la Sante. Sect. 1. cap. 1.*

LINEAMENT. XII.

1 *Why men ſoiourne with the ſpirit of Detraction, and will not be diſlodged from him.*

2 *That no worldly cauſes ought to diſpoſe a man vnto Detractions.*

THat which is once inueterate in the bone will hardly out of the fleſh: euery creature loues his natural home, be it neuer ſo homely, and will not depart therehence voluntarily, no more then our Northen Nations will be drawne to *Virginia*, *Norimbega*, or ſome other countrey in the *Weſt Indies*, where abound farre richer commodities, richer grounds, and ampler ſcope for the fruition thereof then they haue in *Europe*. So that I may boldly ſay vnto 1

them, as once I ſaid vnto a worthy friend of mine, which preferred his mountanous lands before our fertile fields: *O infœlix auis, qui naſceris in obſcœno loco.* O wretched bird, which wert bred in a wretched place. Such is our folly, that we cannot exchange our barren ſolæciſmes for refined ſyllogiſmes, our barbarous mumpſimus, for a reformed ſumpſimus. We cannot leaue off our cancred cuſtomes for a regenerous vertue. Our conſtitutions are queaſie; and ſo inured to malicious *Detractions*, as a certaine woman of *India* to ſtrong poiſons, that we cannot without a perilous diſtemperature reclaime our ſelues from that poyſoned vſage.

2 Yet notwithſtanding all thy cuſtomes, O heedleſſe man, thou art weighed in the ballance, and found too light. Better it is to dwell in *Meſech*, in the Tentes of *Cedar*, nay in the ſtrangeſt countrey among the *Cannibals*, then to ſoiourne among ſuch curſed copi-holders or villanous vaſſals vnder the *ſpirit of Detraction*. Wherefore weane thy minde from *Detractions*, while thou haſt ſtore of time. Giue euery man his due, or hold thy peace, and let Gods prouidence alone. If the world like thee not, detract not from the vileſt wretch, but rather reioyce that others yet delight in charity, in diſtributing almes. Or doth thy neighbour diſquiet thee, becauſe he is not as bountifull as thy ſelfe? Looke thou onely to thine owne talent. It may be, that of himſelfe without thy carping, he will become a liberal conuert, like that *Terentian Demea*: Though thou be ſtrong, he may be more actiue: though thou be ſtrong and actiue, he may be wiſer or more pregnant in wit: though thou be nobly borne, he may haue a better face: though thou haſt an amiable face, he may be better bodied: yea and perhaps, though thou and he be as charitable as *Tobias*, as bountifull as *Mæcenas*, as ſtrong as *Hercules*, as nimble as *Aſahel*, as wiſe as *Solomon*, as well deſcended as *Aiax*, as beautifull as *Abſolon*; there may come a gouty *Craſſus*, and a greedy

greedy *Craſſus* onely with earthy excrements to bereaue you both of your hearts contentment, your amourous Saints. For this cauſe embrace patience and taciturnity, and neuer detract from *Tobias* his charity; from *Macænas* his bounty; from *Hercules* his ſtrength; from *Aſahel* his actiuity; from *Solomon* his wiſedome; from *Aiax* his birthright; from *Abſolon* his beauty; nor from miſers their golden traſh: though the want of them or of worldly pleaſures diſcontent thy wordly thoughts. If one Sparrow cannot light vpon the ground, if one haire cannot fall from our heades without the appointment of *God*; why doſt thou, O ſimple man, ſometimes ſwell with anger, ſometimes ſcoffe and ſcolde, ſome other times pine away with enuy, and at all times raiſe vp a tumultuous hurly-burly, and a confuſed combuſtion within thine owne body, againſt thine owne ſoule, becauſe this world ſorts not altogether according to thy will and wiſh? Remember the fable of the fooliſh Frogge, that malitiouſly repined at the Oxe, becauſe he dranke more then himſelfe, and ſo ſtriuing to match him, burſt his owne belly. After the ſame ſort,

Dum mendicantes plures videt, ore dicaci
Perſequitur mendicus, acri marcet q; dolore.
One beggar frets with rayling and with woe
Becauſe he ſees neere him more beggars goe.

Lineament. XIII.

The Concluſion. Shewing that all perſons from the Prince *his* Scepter *to the* Coblers naule, *are ſubiect to* Detracting *tongues.*

WHat Prince euer flouriſhed without Calumniation? What ſtate euer ſtood without Enuies ſting? What Trade without interruptions of malicious Sycophants? *Figulus figulo.* One Mechanicall perſon repines at the other. One neighbour ſpeakes

ſpeakes ill of the other. *Moyſes* had his *Corah*, *Dauid* his *Semei*, *Achilles* his *Therſites*, *Homer* his *Zoilus*, *Philip* his *Demades*, *Alexander* his *Clytus*, *Mardocheus* his *Haman*, *Socrates* his *Anitus*, *Cicero* his *Saluſt*. Neyther liued our Sauiour *Chriſt* without thouſands of ſlanders. Did he caſt out Diuels out of vncleane bodies? No, ſaith the Iew, he could not caſt out Diuels, but by inuocation on *Baalzebub* Prince of Diuels. Did he cure the blinde? Let vs examine his Parents and trie the truth. Did Father *Abraham* beleeue in *Chriſt*? That could not hee, when *Chriſt* was not yet borne. Did *Chriſt* proteſt himſelfe to be the *Meſsias*, the King of the *Iewes*? As falſe as the reſt, *Elias* muſt firſt come; and he that names himſelfe King, ſinnes againſt *Cæſar*. Such was the malice of this *monſtrous Fiend*, that he cauſed his *Miniſters* to raile at *Chriſt*, to rend his *Diuinity* in his laſt diſtreſſe. Some yelled, *If thou be the Sonne of God come downe from the Croſſe*. Others mocked, *He ſaued others, himſelfe he cannot ſaue*. Others, *Thou that deſtroyeſt the Temple and buildeſt it in three dayes, ſaue thy ſelfe*, Thus was the Sonne of *God* reuiled as long as hee liued; *Yet opened hee not his mouth, but ſate ſtill like a Lambe before the ſhearer*. After his glorious reſurrection, theſe ingratefull *Iewes* affirmed, that his diſciples ſtole away his body, for al that their *Centurion* watched about his tombe. In like manner the *Corinthians* back-bited S. *Paul* for his charitable care on the behalfe of the poore Saints at Ieruſalem: *Though himſelfe was not chargeable vnto them: neuertheleſſe, being crafty he caught them with guile*. And againe, *his letters were ſore and ſtrong, but his bodily preſence weake, and his ſpeech nothing worth*. Thus rageth *Sathan* by *his detracting deputy* ouer perſons of all conditions, ouer Nobles, and ignobles, ouer the Clergy and the Laity, from the Prince his Scepter to the Coblers naule, from the crowne to the foote, yea euen from the Kings crowne to the poore mans ſpade.

Eſay 53.

2. *Cor.* 12.
2. *Cor.* 10.

THE

THE FOVRTH CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT I.

1 *The felicity and infelicity of our Countrey of* Great Britaine.
2 *The* Authours *supplication to the high and mighty* Court of Parliament *for suppressing of common Swearing, Blasphemies, Slaunders, Periuries, and other Detractions offensiue to* God *and their Countreys weale.*
3 *That they crucifie* Christ *anew, which sweare either wantonly or wilfully by his* bloud, *&c.*
4 *The* Authors *motion for more* Additions *to the* Statute of Periurie.
5 *The necessitie of these* Additions, *and of likely circumstances to lead our common* Iurours.

O Noble *Iland*, our natiue land, how happy art thou, that art so famous among thy neighbours, among the nations, for thy faith vnto thy spirituall *Spouse, for the good and pleasant sauour of thy most pretious balmes*! O noble *Iland of great* and gracious *Britain, whose name is a sweete smelling oyntment, when it is shed forth*! How happy art thou that excellest all the *Iles* of the *Ocean, Indian*, and *Mediterranean Seas*

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Cant. 1. Ibid.

as farre as the light of life exceedeth dulneſſe, death, and darkeneſſe! And how vnhappy art thou, which notwithſtanding this thy happineſſe, this exceeding excellency, and famous faith, that enlightens thy ſoule aboue the noone-tide Sun? How vnhappy, I ſay, art thou, which being humane as well as Diuine, partaker of Good and Euill knowledge, haſt thy night as well as day, thy winter as well as Summer, thy darkeſome eclipſes as well as the Deities glorious glimpſes? How vnhappy art thou, that
Eſdr. holdeſt the *Dragons* detracting ſtinges, and *the Eagles horrible wings*, as well as the *Doues* ſimplicity and the *Lambes* integrity! How vnhappy art thou, that hideſt within thee neſts of naſty and noiſome foule, *Cages of*
Apoc. *euery vncleane and hatefull birds*, and that harboreſt within thy boſome *Hypocrites*, *Blaſphemers*, *Periurers*, and *Antichriſtians*, as vile venemous vermine, as Foxes in Lambes skinnes, *Foxes that hurt thy Vines*, *Vines which*
Cant. 2. *beare bloſſomes*. Thy Wolues are long ſithence worne and weeded out by the policy of a prouident & prudent *Prince*. And why may not likewiſe thy *Dragons*, thy foule birds and filthy *Foxes* be rooted out of this vnited *Realme*, ſeeing that our preſent *Prince* ſurmounts all his *Progenitors* in policie, prouidence, and prudence?

2 It is high time, my *Soueraigne Liege*, that you beſtirre your powerfull Scepter, proclayming out ſtrong thundring threats from S. *Michaels Mount*, to the furtheſt bounds of *Calydone*, againſt all licentious and lying libellers, againſt detractors of their neighbours names; or at leaſt wiſe againſt ſuch prophane perſons, which preſume to wound the *Maieſtie* of their great *Creatour* by their malicious or wanton wordes. To this end like vnto that *Clowne* of *Danubius*, who ſpared not to ſpeake the truth from his very heart before the *Emperour Aurelius*, and the whole *Senate* of *Rome*, an obedient and obſequious *ſeruant* of yours, borne vnder *Cambriaes* climate, doth here enforme your patient *Highneſſe*, that *the Sunne can*

no

no longer ſhine in your Chriſtian Kingdome vpon truth and blaſphemy, without a moſt terrible eclipſe of diſcontentment. Ariſe therefore, *O King*, and cauſe theſe noyſome *Foxes* to be both ſlaine and ſlaine. *Let their habitation be deſolate, and no man dwelling therein.* For they that be Traytors to their *Heauenly King* can neuer be true to their earthly *King*. They that wittingly and wilfully teare in pieces the Titles of the great *Iehouah*, will alſo proue rayling *Semeies*, and reuiling *Sathans* againſt your royall Highneſſe. Their tongues like ſharpe pointed arrowes, will paſſe and pierce through your hard ſteely armour, your armour of proofe, *my Lords both ſpirituall and temporall.* Their throats like open Sepulchres, doe threaten to bury your wounded bodies, *O yee Knights, Burgeſſes, and Commons.* Yea, theſe Knights of the Poſt, theſe common ſwearers and detractors will conſpire ſome time or other to blow vs all vp one after another with the gun-powder of their blaſphemies. *Pſal. 69.* *Act. 1.*

O then let not ſuch Atheiſtical! *Agags* be ſpared, but let them periſh by the hands of *Samuell*; let them periſh in the pit of perdition, as perſons farre worſe then murtherers: for theſe kill but the body, whereas the periured kill themſelues totally, both body and ſoule. And as an auncient Father writes, *They that blaſpheme Chriſt now reigning in heauen, do ſinne no leſſe then they, that crucified him here on earth.* When they forſweare themſelues, (whether it be by compulſion, or of cuſtome, or of ſome worldly reſpect, all is one) eyther by *Gods* body, by his bloud, or by his woundes, they ſpiritually pierce his ſides with their bloudy weapons (for a wicked tongue is worſe then any weapon) and like pitileſſe *Pilate*, they ſcourge his ſanctified body againe. When they ſweare by his head, as our ſwaggering ſwil-bowles will ſweare by any part, they plaite another Crowne of thornes vpon his hallowed head. When they ſweare by his foote, they naile his innocent feete to the Croſſe anew. When 3 *Aug. in Matth.*

they ſweare by Gods death, by *Gods* heart, they put him to death, and being worſe then *Iudas Iſcariot*, they plot to ſupplant the heart of life. When they ſweare by ſenſeles blocks & ſtocks, by the *Maſſe*, by *Gog* or *magog*, they detract from *Gods* honour, in attributing his due to dumbe and deafe Idols. But when they wilfully ſweare betwixt party and partie in iudiciall proceedings, by *Gods* Sacraments, or forſweare themſelues vpon his louely Legates, the Teſtament eyther olde or new, they blaſphemouſly detract from *the Father*, *the Word*, *and the holy Ghoſt*, by reaſon that *Gods* word comprehended in thoſe holy Oracles is the right record on earth, reſembling the *word* incarnate now in heauen, who redeemed the penitent from *Sathans* thrall; euen as the other two myſticall records of *water* & the *ſpirit*, or of *Baptiſme* and the *Lords Supper*, repreſent the *Father* & the *holy Ghoſt*, the one ſignifying our *Election* by *Baptiſme* and repentance from the *Father* before all worlds, and the other witneſſing and ſealing the ſame into our conſciences, and alſo breathing *faith*, *loue*, *charity*, and other *Diuine* gifts into our barren wils, as is moſt euidently teſtified in thoſe Teſtaments: ſo that wilfull *periury* and blaſphemous *Detraction*, either to the derogation of *Gods* honour, or to the detriment of his creatures (if without commiſſion I may diſcerne of ſpirits) may be termed a ſinne againſt the *holy Ghoſt*, or againſt the whole *Maieſtie* of the ſacred *Trinity*. No leſſe alſo ſinne the *ſuborners* of periurie, then *Periurers* themſelues: nay, they encurre a farre greater puniſhment, becauſe they occaſion the loſſe of other mens ſoules, namely, of the ſuborned perſons, beſides the loſſe of their owne ſoules. And to detaine them more ſurely and ſafely in hell, the injured parties, againſt whom ſuch *periury* was committed, will continually craue and crie for vengeance.

In reſpect of which abhominable abuſes, and for that the *Diuell* is now-a-dayes moſt ſpiritually buſie at the ſhut-

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ſhutting vp of this laſt tragicall ſcene of the world, may it pleaſe your *Soueraignties* to ioyne together, as myſtical members of one vndiuided and vnblemiſhed corporation, for the extirping out of ſuch prophane ſinnes, which being begunne in youth, continued in manhood, and confirmed in olde age, doe continually raigne among vs (as it were by deſtiny): ſo that likewiſe other *blaſphemies* in manner of branches beginne to ouer-ſpread their leaues of lies and libels, aboue the plants of *truth*, onely by the ſlight and too too light ſtocking vp of that ſinfull and ſapleſſe tree of *periury*. Or if *your wiſedomes* iudge it not expedient to promulge and put our any new *Acte* againſt this manifolded *ſpirit of* malignant *Detraction*: yet notwithſtanding, for the preuenting of *periurie*, and for the protection of innocencie, that *Naboth* may not ſuſtaine damage by *Iezabels* falſe witneſſes, and that all other ſincere ſubiects may walke dreadleſſe in their vocations, it were a worke of charity, and very likely to hinder the future budding vp of innumerable inconueniences, if you would but adde one materiall clauſe more to the Statue of *periury*, *viz.* That none be admitted to beare witnes againſt honeſt men, but honeſt men, men of ſome ſufficiency and ſubſtance, vntouched, vncorrupted, and vnſuſpected; I meane not, that they ſhould be voyde of ſinne, for then we muſt goe out of this world, to fetch in the *Angels* of heauen, but I meane, ſober men, vnattainted of notorious crimes, thoſe whom the common law termes *probos & legales*; ſo that common drunkards, haunters of Alehouſes, hunters of whores, *Barretours*, beggars, rogues, and light perſons, whom the *Londoners* call *Knights of the Poſt*, may be excluded from depoſing againſt ſubſtantiall ſubiects. For to what end requires the law to haue witneſſes produced? Is it not to trie the truth? And what truth can there be found in ſuch notorious lewd liuers, whoſe thoughts are altogether dulled with ſenſuall pleaſures? What true proofe can there be

expected from them, who differ but very little from bruit beaſtes? Therefore it were fit that Iudges and Iurours regard circumſtances as well as witneſſes. Doth a common drunkard or a common whore-hunter depoſe? ſuch muſt haue meanes to maintaine their vices. Doth a beggar or a priſoner ſweare? beleeue him not, for pinching penurie will perſwade perſons to teſtifie that the crow is white. Neede will make the olde wife trot.

——— *Quid non mortalia pectora cogis,*
Auri ſacra fames? ———

Is a *common Barretour* produced to teſtifie his knowledge? A Barretour is euer malicious, litigious, and full of miſchiefe. Is a Rogue brought in to giue euidence? His wit runnes a wool-gathering, and with the aboue named perſons, he ought rather to be ſent into *Bridewell*, then to ſtaine the iudiciall proceedings of an honourable Court. But how is it poſſible for auoyding of confuſion and delayes in ſuites, to ſound out the certainty and abilitie of the proofes and perſons? Euery man cannot equally diſcerne of ſpirits; euery man is not a *Solomon*, a *Nathan*, a *Peter*, a *Paul*? Therefore our *Iurie* men had neede of further inſtruction, that they accept not witneſſes of all ſorts, tag and rag, without exception. It were good for the Common-wealth that *Commiſsions* were awarded to examine their cariage and behauiours. In the *Eccleſiaſticall Court* men may in ſome ſort except againſt falſe and infamous witneſſes: and ſo out of the Courts of *Starre-chamber*, *Chancery*, and *Councell of the Marches*, vpon vrgent motions there are graunted extraordinarie *Commiſsions*, with croſſe and wittie articles, like *Daniels Interrogatories* to intrappe ſuborned witneſſes. But this courſe is coſtly, paineſull, and very ſeldome followed or allowed.

3 Whether this latter motion doe not deſerue your furtherance, I appeale to euery ſubiect in particular, euen from the Bench of iuſtice to the poore ſhepheards Cottage.

tage. The *Papists* vaunt, that the reason of this falshood of witnesses, proceedes through the contempt of their *Romish* Religion. For (say they) this speciall benefite fell out by their policie of *auricular confession*, that by means of it mens consciences were humbled and held in such seuere subiection, that they durst not forsweare themselues vpon premeditation. But whosoeuer doth more deeply weigh their licentious dispensations, and our licentious education, shall finde both Religions sicke of the same disease. For indeede we had neede in this declining and drooping age of the world, to obserue circumstances as well as proofes, and to imitate the discreete *Phisician*, who giuing no credite to the rules of raw and rude *Empirickes* for the sicke mans health, betakes himselfe to a higher contemplation, to iudiciary *Astrologie*, obseruing the *signes, constellations*, and other remarkeable accidents.

Lineament. II.

1 *That* Licentiousnes *is the cause of* Detractions, *defamations*, periuries, *and blasphemies.*

2 *That* Tauernes *are the causes of* licentiousnes; *wherby the* Authour *taketh an occasion to admonish* Magistrates *of their duety in this important case.*

WHen I sit silently musing with my selfe, what might be the reason that *Detractions*, defamations, periuries, and idle speeches become now-a-dayes more rife then in former times, I protest vnto thee, O ingenuous Reader, that my soule is sore disquieted within me. The zeale of *Gods* glory, which these *Titans*, *Enceladers*, and their monstrous factions goe about to batter by their beastly behauiours, doth sollicite this soule of mine to soldiourize in this exigent vnder the *Archangels* banner, *coniuring and conuicting the Detractours* of our 1

our time, the deprauers of pretious time; whoſe tongues and voyces declining from their ſoules reaſonable faculties, from the ſpirituall ſimilitude of the *Deitie*, and peruerted by the iudgement of the iuſt *Iehouah* into bruitiſh ſounds, they are metamorphozed with *Gryllus* and the reſt of *Vlyſſes* his companions into grinning dogs, grunting Hogges, grumbling Foxes, into ſqueaking apiſh Squaules, and into bellowing Bulles of *Baſan*. Becauſe that when they knew their *God*, they gaue him not that honour, that thankefull honour, that obedience, that dutifull obedience, with trembling reuerence, as was conuenient for ſo great a *Maieſty*, ſo great a *Sauiour*, ſo great a *Law-giuer*: And becauſe that when they were enlightned with the fire of his *ſpirit*, according to the quality of their bodies, that could not receiue a greater quantitie of his grace, by reaſon of their gluttonous affections and earthly affectations; becauſe, I ſay, they did not *watch*, *faſt*, and *pray* in meekeneſſe and mildeneſſe of minde, for their crying and cruell ſinnes: therefore hath that *Righteous One* deliuered them ouer to their owne naturall diſpoſe, to *Sathan*, to ſinne, to beaſtiall behauiours, to diuerſities of *Detractions*, and to al the contraries or aduerſaries of the knowledge of *Goodneſſe*. In regard of all theſe *Detractions*, contempts, inconueniences and abuſes, I wil not ſpare to diſplay out in colours the prime cauſe of ſuch abhominations, which in very deed is none other then *Licentiouſneſſe*. This is that vnbridled vice, which beginning in youth, growes vp to an habite in olde age; which being once rooted in, cannot with all *Hercules* his labours bee remoued out. A Captaine may ſooner conquer the ſtrongeſt Fort in *Hungaria* then conquer this wanton affection. What then, *Experience*, the graund and graue mother of worldly wiſedome, art thou put to thy *nonplus* with all thy trauels, with all thy trials? Haſt thou no ſtratageme in ſtore, no witty engine to expell this giddy headed gallant? Alas, the worldes

Oracle

Oracle is ſodainly dumbe. But though heauen and earth doe paſſe away, *Truth* is great, and muſt preuaile, *Truth* is great, and will not quaile. Me thinkes, I heere a voyce deſcending downe from the heauenly places:

(*Nec vox hominem ſonat, ô Dea certè,*
(*Nor is this voice humane, a goddeſſe ſure thou art.*)

Take away (cries the *truth*) the cauſe, and take away the effect; Get thee (quoth ſhe) an exquiſite map of all this *Iland*, and view whether there be not ten Tauernes for one Church, ten diuels for one Saint, ten toſpots for one temperate. Theſe paltry Cottages be they, which miniſter matter and fewell to the fire of *licentiouſneſſe*. Here, breede conſpiracies, combinations, common coniurations, *detractions*, defamations. Heere, a man ſhall meete at all times, day or night, yea, in the dawning, twilight, and midnight with drunken diſſolutes, who for maintenance of their trade will be content to ſell oathes at a prodigall rate. If you want meanes to vent and blaze out falſe newes, blaſphemous newes, runnagate reports, ſlaunderous reports, tending to their *Gods* diſhonour, or to their neighbours diſgrace: heere, you ſhall find many mercenaries ready to be preſt at your commaund. Thus doe theſe alehouſe knights, *knights of the poſt*, or poſting knaues attend on the *Spirit of Detraction*, intending to ſet their tongues and ſoules to ſale, to ſweare and forſweare whatſoeuer the *Diuell* or his adherentes will enioyne them, not onely againſt their neighbours name and fame, againſt their rights and liuelyhoode, but alſo againſt their deereſt liues, which, as *Tenants at will*, they hold of *God* himſelfe. Thus like drunken men doe theſe blaſphemous wretches *reele too and fro*, as the *Pſalmiſt* ſpeakes, *thus doe they ſtagger, and are at their wits end*, not knowing the waies of the *Lord*, but inclining themſelues that way where the ſtaffe falles, where hapleſſe hazard leads them: ſo vncertaine are our *detractours* in their thoughts, words, and workes, euen

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in their decrepite age, being then through their diſſoluteneſſe become crazed, without eyther head or foote, without hope of remorce, without hope of mercie. Heretofore (as we reade in *Chronicles*) a King of this land was faine to ſtoppe and ſtint his *Danes*, that they might not exceed a preſcribed meaſure in their drinking. The like laudable cuſtome did our preſent *King* impoſe by conſent of his Parliament vpon our lourdanes, or diſguiſed trauellers, which reſorted to tauernes, namely, that they ſhould not drinke aboue a quart at a meale, nor ſtay aboue an houre in theſe infamous houſes. But, as thoſe lawes, which concerne many, are commonly neglected of many: ſo notwithſtanding his *Maieſties* wholeſome lawes, people now adaies through *licentiouſneſſe* hauing almoſt gotten a habite of diſobedience, few or none aduenture to execute the ſame. Or if perhaps any one more forward then the reſt fearing the ſhipwracke of his conſcience, for waxing ſlouthfull in his charge againſt theſe *Centaurs*, or for winking at ſuch enormities of theſe his Countries *Cyclops*, ſhould chance to extend the rod of his authoritie in ſuppreſſing them; preſently *Sathan* ſuggeſteth ſome of his darlings, *detracting Barretours*, to countenance theſe lewde liuers; and rather then faile, he ſubornes them to moleſt thoſe zealous magiſtrates by hooke or by crooke to the *Starre Chamber*, or to ſome other principall *Court two or three hundred miles off*, for trifling matters not worth the ſpeaking: and all to the entent, to terrifie and tire them with tedious trauelling too and fro; ſo that few officers dare put in execution what the law requireth them, being loth to hazard their goods and perſons in ſo weariſome a iourney, in ſo cumberſome a ſuite. Theſe, theſe bulbeggars (I ſay) be the onely obſtacles, that *Iuſtice* is not executed againſt the malefactors of our countrey. Herehence it comes to paſſe that *Iuſtices* of milde and moderate ſpirits do ſwallow downe many a bit of bitter iniuries,

iniuries, rather then they will aduenture their fortunes in law vpon ſuch vile vermine.

Yet notwithſtanding theſe croſſes, which ouerthwart your honeſt purpoſes, it behoues you (*my Maſters*) whom his *Maieſtie* or his *Chauncellor* hath commiſſioned by *Iethroes* counſell as Rulers ouer hundreds, ouer fifties, to lay aſide your panicke feares, to looke vnto your places, and not to preferre your priuate weale before the publike, in intending ſo neerely the temporall goods of blind fortune, whereof the *Eye of iuſtice* in reuenge of your remiſſeneſſe and periuries will ſodainly bereaue you with a heauier ſcourge. For this cauſe I could wiſh, that this golden ſaying were firmely ingrauen in your thoughts: *Qui non impedit facinus, cum poſſit, facinori conſentit.* He that hinders not a ſinne, when he may hinder it, conſents vnto the ſinne. For no doubt, but this ſaying is alreadie verified in many of vs, whom *God* forgiue; ſpecially, when we ſpare *Gods* enemies, of what nature ſoeuer they be, eyther for indulgence, importunate friendſhip, or for feare of the *Diuell*, or of his *detracting* followers. Therefore be ye ſtout as Lyons, fighting the *Lords* battailes. The cauſe is the *Lords*, the iudgement is the *Lords*: and the *Lord will be with you in the* 2. *Chron. cap. 19.*
cauſe and *iudgement*. Now ſhew your ſelues whoſe champions ye are; and with your vnpartiall hands ſubſcribe to pull and put downe theſe licentious Brothelries, downe with theſe Tauernes, downe with theſe Seminaries of corruption, downe with the cauſe, and downe with the effects, if ye haue any ſparke of *Gods* Spirit ſhining in you. The prodigious effects hatched and foſtered in theſe drunken Cottages (as I ſaid before) is *licentiouſneſſe*, the diabolicall dame of *detractions*, periuries, blaſphemies, and of a number of other baſe brats.

Lineament III.

That the Spirit of Detraction is ſooner conuicted through the bright light, and teſtimonie of the Scripture then through mens reall force or worldly deuices.

EVen as *Aarons* rod in *Pharaoh* his preſence conſumed all the *Magicians* rods, that were put before it: ſo words grounded vpon the touchſtone of *Truth*, do at the laſt conſume to nothing all the bubling dregs of babling *Detraction*. For by how much that *Michael* the *Archangel* is more mightie then the detracting *Dragon*, by ſo much doth the ſpeech of *Truth* beare a greater ſway ouer the miſhapen monſters of falſhood, which like fooliſh Apes by their vaine and vncharitable chattering would faine obtaine the *Chriſtian* ſirname of *Truth*. But the *word of life*, the light of vnderſtanding will not abide ſuch derogations and detractions. And therefore he hath of his ſpeciall and
2.Theſſ.cap.2. ſuperabundant grace ſent forth *the ſpirit of his mouth, the brightneſſe of his comming* to confute theſe hidious hereſies and peremptory paradoxes, which with the *Antichriſt* were conceiued and begotten among vs. Out of this *light* or lightſome word, out of the right reſembling *Image* of the *Fathers* eternall vertues, as his pledge to the *Catholike Church*, iſſued his written image, the ſacred Scripture, whoſe efficacy is ſo excellent, that the teſtimonies thereof ſuffice to coniure downe all the ſpirits of hell into their owne bottomleſſe home. Bring an armie of armed men againſt the *ſpirit of Detraction*, and he will intreate them worſe then that *poſſeſſed perſon did the ſeuen ſonnes of Sceua the Iew, againſt whom he*
Act. Apoſt. cap.19. *ranne and preuailed, that they were forced to flie out of the houſe naked and wounded.* Beſprinkle him with whole buckets full of holy water, chant millions of maſſes vnto him,

him; his ſpirituall ſubſtance cares not for wetting; and for your maſſes, *Surdo canis*, he will not heare them for your good; but gladly heares them for your hurt and hindrance. Onely a few materiall ſentences extracted out of the heauenly booke, and giuen in euidence by an humble-minded *Chriſtian* with prayer and contrition, doe certainly coniure, conuince, and confound all his dartes, ſlings, and forces. To this end I wil repeate ſome prouerbiall leſſons ſelected by me out of that Booke of Life, with hope that their energy and viuacitie will conuert my countrymen, that are any thing towardly enclined to follow truth and integritie, to become vertuouſly forward, and not viciouſly froward. And firſt I will briefly rebuke and refute the vſe of idle ſpeeches, before I deſcend to the reprehenſion of deeper Detractions. Wherein I will follow the example of expert Phyſicians, who are wont at firſt to preſcribe gentle preparatiues to attenuate and mollifie the ſtubberne and inueterate humours of their patients bodie, before they attempt to purge the ſame ſubſtantially.

LINEAMENT. IIII.

The *Spirit* of Detraction coniured and conuicted by the Prophet *Dauids* Teſtimony.

THey talke of vanity euery one with his neighbour: they doe but flatter with their lippes, and diſſemble with their heart. But the Lord ſhall roote out all deceitfull lips, & the tongue that ſpeaketh proude things, which haue ſaid, with our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs? Pſal. 12.

Their throate is an open Sepulchre, with their

tongues haue they deceiued; the poyſon of Aſpes is
Pſal.14. vnder their lips. Their mouth is full of curſing and bitterneſſe.

Lord, who ſhall dwell in thy Tabernacle? Or who
Pſal.15. ſhall reſt vpon thy holy hill? Euen he, that leadeth an incorrupt life; and doth the thing that is right, and ſpeaketh the truth from his heart. He that hath vſed no deceit in his tongue, nor done euill to his neighbour, and hath not ſlaundered his neighbours.

They are incloſed in their owne fat: and their
Pſal.17. mouth ſpeaketh proud things. Like as a Lion that is greedy of his pray; and as it were a Lions whelpe lurking in ſecret places: Vp Lord, diſappoint them, and caſt them downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

Pſal.31. Let the lying lips be put to ſilence, which cruelly, diſdainefully, and deſpitefully ſpeake againſt the Righteous.

Pſal.37. The mouth of the righteous is exerciſed in wiſdome, and his tongue will be talking of iudgement.

Thy tongue imagineth wickedneſſe, and with lyes
Pſal.62. thou cutteſt like a Raſor: thou haſt loued vnrighteouſneſſe more then goodneſſe, and to talke of lies more then righteouſneſſe: thou haſt loued to ſpeake al words, that may doe hurt, O thou falſe tongue. Therefore ſhall God deſtroy thee for euer: he ſhall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

Deſtroy their tongues, O Lord, and diuide them, for
Pſal.55. I haue eſpied vnrighteouſneſſe and ſtrife in the Citie.

Pſal.57. God ſhall ſend forth his mercie and truth: my ſoule

is

is among Lions: and I lie among the children of men, that are ſet on fire, whoſe teeth are ſpears and arrowes, and their tongue a ſharpe ſword.

They goe too and fro in the euening, they grinne like a dog, and runne about through the Citie. Behold, they ſpeak with their mouthes, and ſwords are in their lips: for who doth heare? But thou, O Lord, ſhalt haue them in deriſion, and thou ſhalt laugh all the Heathen to ſcorne. Pſal. 59.

For the ſinne of their mouth, and for the words of their lips they ſhall be taken in their pride. And why? their preaching is of curſing and lies. Ibid.

Hide me from the gathering together of the froward, and from the inſurrection of wicked doers, which haue whet their tongues like a ſword, and ſhot out their arrowes, euen bitter words; that they may priuily ſhoot at him which is perfect. Suddenly doe they hit and feare not. Pſal. 64.

They corrupt others, and ſpeake of wicked blaſphemie; their talking is againſt the moſt high: for they ſtretch forth their mouth vnto the heauens, and their tongue goeth through the world. Pſal. 73.

Remember this, O Lord, how the enemy hath rebuked, and how the fooliſh people haue blaſphemed thy Name. Pſal. 74.

As for the blaſphemie wherewith our neighbours haue blaſphemed thee; reward thou them, O Lord, ſeuen folde into their boſome. Pſal. 79.

Whoſo priuily ſlandereth his neighbour, him will I deſtroy. Pſal. 101.

Hold not thy tongue, O God of my praiſe: for the mouth Pſal. 109.

mouth of the vngodly, yea and the mouth of the deceitfull is opened vpon me. They haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

Deliuer my ſoule, O Lord, from lying lips, and from a deceitfull tongue. Pſal.120. *What reward ſhall be giuen or done vnto thee, thou falſe tongue? Euen mighty and ſharpe arrowes, with hote burning coales.*

Pſal.140. *They haue ſharpened their tongues like a Serpent: Adders poyſon is vnder their lips.*

Ibid. *Let the miſchiefe of their owne lips fall vpon the head of them, that compaſſe me about. Let hot burning coales fall vpon them: let them be caſt into the fire and into the pit, that they neuer riſe againe. A man full of words ſhall not proſper vpon the earth.*

Pſal.141. *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

Lineament. V.

The ſpirit of Detraction coniured and conuicted by King *Solomons* teſtimony.

AS for the ſcornefull, doth not the Lord laugh them to ſcorne? Cap.3. *Put away from thee a froward mouth; and let the lips of ſlaunder be farre from thee.* Prou.4.

Theſe ſixe things doth the Lord hate, and the ſeuenth he vtterly abhorreth: a proude looke, a lying tongue, hands that ſhed innocent bloud, an heart that goeth about wicked imaginations, feete that be ſwift in running

running to miſchiefe, a falſe witneſſe that bringeth vp lies, and him that ſoweth diſcord among Brethren. cap. 6. ibid.

He that winketh with his eye will cauſe ſorrow, but he that hath a fooliſh mouth ſhall be beaten: the mouth of a righteous man is a well of life, but the mouth of the vngodly keepeth miſchiefe in his heart. cap. 10.

He that hideth hatred with lying lippes, and that ſpeaketh ſlaunder is a foole. ibid.

Where much babling is muſt needes be offence: but he that refraineth his lips is wiſe. Ibid.

The mouth of the righteous will be talking of wiſedome; but the mouth of the vngodly ſpeaketh froward things. Ibid.

A foole ſlandereth his neighbour, but a wiſe man holdeth his peace.

A diſſembling fellow will diſcouer priuy things; but he that is of a faithfull heart, keepeth counſell. cap. 11.

A foole vttereth his wrath in all haſt, but a diſcreete man coucreth his owne ſhame. cap. 12.

A ſlaunderous perſon pricketh like a ſword, but a wiſe mans tongue is wholſom. The lips of truth ſhall be ſtable for euer, but a diſſembling tongue is ſoone changed. Ibid.

The Lord abhorreth lying lips: but they that deale truely pleaſe him. Ibid.

A diſcreet man doth hide knowledge: but the heart of fooles bableth out fooliſhneſſe. Ibid.

He that keepeth his mouth, keepeth his life; but who raſhly openeth his lips, deſtroyeth himſelfe. cap. 13

In the mouth of the fooliſh is the rod of pride, but

the lips of the wiſe will preſerue them. cap.4.

A faithfull witneſſe will not diſſemble, but a falſe record will inuent lies. Ibid.

A faithfull witneſſe deliuereth ſoules, but a deceitfull witneſſe bringeth forth lies. Ibid.

A ſoft anſwere appeaſeth wrath, but rough wordes ſtirre vp anger. cap.15.

A wholſome tongue is the tree of life, but the frowardneſſe thereof doth make ſad the ſpirit. Ibid.

The heart of the righteous ſtudieth his anſwere before, but the wicked mans mouth ſpieth out miſchiefe. Ibid.

A wiſe heart ordereth his mouth wiſely, and miniſtreth learning vnto his lips. cap.16.

An vngodly perſon ſtirreth vp euill, and in his lips is an hote burning fire. ibid.

A froward body cauſeth ſtrife, and he that is blabbe of his tongue maketh diuiſion among Princes. ibid.

Speech of authority becommeth not a foole; much leſſe then doth a lying mouth beſeeme a Prince. cap.17.

A wiſe man vſeth few words, and a man of vnderſtanding is of a patient ſpirit; yea a very foole when he holdeth his peace is accounted wiſe, and he that ſtoppeth his lips is eſteemed prudent. ibid.

The words of a wiſe mans mouth are like deepe waters. cap. 18.

A fooles lips come with brawling, and his mouth prouoketh vnto ſtripes. A fooles mouth is his owne deſtruction, and his lips are the ſnare of his owne ſoule ib.

The words of a ſlaunderer are very wounds, and goe through the innermoſt parts of the body. ibid.

Death

Death and life are in the power of the tongue, and they that loue it ſhall eate the fruite thereof. ibid.

A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies ſhall periſh. cap. 19.

A wicked witneſſe mocketh at iudgement, and the mouth of the vngodly deuoureth wickednes. ibid.

Caſt out the ſcornfull man, and ſo ſhall ſtrife goe out with him; yea variance and ſlaunder ſhall ceaſe. ca. 22.

Be not a falſe witneſſe againſt thy neighbour, and ſpeake no falſhood with thy lips. cap. 24.

The North winde driueth away the raine, euen ſo doth an angry countenance a backbiters tongue. cap. 25

Giue not the foole an anſwere after his fooliſhneſſe, leſt thou become like vnto him. cap. 6.

As he that counterfeits himſelfe mad, caſteth firebrands, deadly arrowes, and dartes; ſo doth the diſſembler with his neighbour, and ſaith, Am not I in ſport?

Where no wood is, there the fire goeth out; euen ſo where the tale-bearer is taken away, there the ſtrife ceaſeth.

As coales kindle heat, and wood the fire; euen ſo doth a brawling fellow ſtirre vp variance.

A tale-bearers words are like men that ſtrike with hammers, and they pierce the inward parts of the bodie.

Burning lips and a wicked heart are like a pot ſhard couered with ſiluer droſſe.

A lying tongue hateth the afflicted, and a flattering mouth worketh miſchiefe. Ibid. in cap. 26.

A brawling woman and the roofe of a houſe drop-

ping in a rainy day, may well be compared together, for he that ſtilleth her ſtilleth the winde, and ſteppeth the ſmell of oinments in his hand. cap. 27.

If a Prince delight in lies, all his ſeruants are vngodly. cap. 29.

Seeſt thou a man that is haſty to ſpeake vnaduiſedly? There is more hope in a foole then in him. ibid.

Be not haſty with thy mouth, and let not thine heart ſpeake any thing raſhly before God, for God is in heauen, and thou vpon earth; therefore let thy wordes be few. Eccleſ. cap. 5.

Suffer not thy mouth to cauſe thy fleſh to ſinne. ibid.

The ſpirit of wiſdome is louing, and will not abſolue him that blaſpheməth with his lips; for God is witnes of his reynes, a true beholder of his heart, and an hearer of his tongue: for the ſpirit of the Lord that filleth the round compaſſe of the world, and the ſame that vpholdeth all things, hath knowledge alſo of the voyce. Therfore he that ſpeaketh vnrighteous things cannot be hid, neyther ſhall the iudgement of reproofe let him eſcape. And why? Inquiſition ſhall be made for the thoughts of the vngodly, and the ſound of his wordes ſhall come vnto God; ſo that his wickedneſſe ſhall be puniſhed.

The eare of iealouſie heareth all things, and the noiſe of grudging ſhall not be hid: therefore beware of murmuring, which is nothing worth; and refraine your tongue from ſlaunder, for there is no word ſo ſecret that it ſhall goe for nought, and the mouth that ſpeaketh lies ſlayeth the ſoule. Wiſd. cap. 1.

LINEA-

Lineament VI.

The ſpirit of Detraction coniured and conuicted by *Ieſus* the ſonne *of Sirraches* teſtimonie.

IN the tongue is wiſedome knowne, ſo is vnderſtanding, knowledge, and learning in the talking of the wiſe, and ſtedfaſtneſſe in the workes of righteouſneſſe.

In no wiſe ſpeake againſt the words of truth, but be aſhamed of the lies of thine owne ignorance.

Be not haſty in thy tongue, neyther ſlacke and negligent in thy workes. cap 4.

Be ſwift to heare, but ſlow and patient in giuing anſwere.

If thou haſt vnderſtanding, ſhape thy neighbour an anſwer; if no, lay thy hand vpon thy mouth, leſt thou be trapped in an vndiſcreete word, and ſo confounded. Honour and ſhame is in the talke, but the tongue of the vndiſcreet is his owne deſtruction.

Be not a priuy accuſer as long as thou liueſt, and vſe no ſlander with thy tongue: for ſhame and ſorrow goeth ouer the thiefe, and an euill name ouer him that is double tongued: but he that is a priuie accuſer of other men ſhall be hated, enuied, and confounded. cap. 5.

A man full of words is perillous in his City; and he that is raſh in his talking ſhall be abhorred. cap. 9.

Reherſe not a wicked and churliſh word twiſe, and thou ſhalt not be hindered.

If thou haſt heard a word againſt thy neighbour, let

it be dead within thee; and be ſure thou ſhalt haue no harme thereby.

A foole trauelleth with a word, like as a woman that is pained with bearing of a childe.

Like as an arrow ſhot in a thigh of fleſh, ſo is a word in a fooles heart.

Reproue thy neighbour, that he keepe his tongue; and if he haue ſpoken, that he ſay it no more.

A man falleth with his tongue ſometime, but not with his will: for what is hee that hath not offended with his tongue? cap. 19.

A wiſe man will hold his tongue till he ſee opportunity, but a wanton and vndiſcreet body ſhall regard no time.

He that vſeth many words ſhall hurt his owne ſoule, and he that taketh authority vpon him vnrighteouſly ſhall be hated.

In the mouth of him that is vntaught are many vnconuenient and vnmeete words.

A lie is a wicked ſhame in a man, yet ſhall it be neuer in the mouth of the wiſe.

A thiefe is better then a man that is accuſtomed to lie.

The conditions of liers are vnhoneſt, & their ſhame is euer with them. cap 20.

A foole lifteth vp his voyce with laughter, but a wiſe man ſhall ſcarſe laugh ſecretly.

The lips of the wiſe will be talking fooliſh things, but the words of ſuch as haue vnderſtanding, ſhall be waighed in the ballance.

The heart of fooles is in their mouth, but the mouth

mouth of the wise is in his heart.

A priuy accuser of other men shall defile his owne soule, and be hated of euery man; but he that keepeth his tongue and is discreet, shall come to honor. cap. 21.

If thou be among the discreet, keepe thy words to a conuenient time, but among such as be wise speake on hardly.

The talking of fooles is abomination, and their sport is voluptuousnesse and mis-nurture.

The proude doe blaspheme and are scornefull, but vengeance lurketh for them as a Lion. cap. 27.

An hasty brawling kindleth fire, and an hasty strife sheddeth bloud: a tongue also that beareth false witnesse bringeth death.

If thou blow the sparke it shall burne, if thou spit vpon it, it shall go forth, and both these come out of the mouth.

The slaunderer and double tongued is cursed, for many one that be friends setteth he at variance.

The stroke of the rodde maketh prints in the skin, but the stroke of the tongue smiteth the bones in sunder.

There be many that haue perished with the sword, but many moe through the tongue.

Well is hee that is kept from an euill tongue, and commeth not in the anger thereof, which draweth not the yoake of such, and is not bound in the bonds of it.

For the yoake thereof is of iron, and the band of it of steele.

The death of it is a very euill death, hell were better for one then such a tongue.

But

But the fire of it may not oppreſſe them that feare God, and the flame thereof may not burne them.

Thou hedgeſt thy goods with thornes, why doſt thou not rather make doores and barres for thy mouth?

Thou waigheſt thy ſilver; why doſt thou not waigh thy words alſo vpon the ballance, and make a doore and a barre, and a ſure bridle for thy mouth?

Beware that thou ſlide not in thy tongue, and ſo fall before thine enemies that lay waite for thee, and thy fall be incurable, euen vnto death. cap.28.

Thou young man ſpeake that becommeth thee, and that is profitable; and yet ſcarſe when thou art twiſe asked.

Comprehend much with few words, in many things be as one that is ignorant: giue eare, and holde thy tongue withall.

If thou be among men of high authority, deſire not to compare thy ſelfe vnto them; and when an elder ſpeaketh, make not thou many wordes therein. cap.32.

Like as a wilde horſe that neigheth vnder euery one that ſitteth vpon him, ſo is it with a ſcornfull friend. cap.33.

Lineament. VII.

The ſpirit of Detraction and Periury coniured and conuicted by other teſtimonies of the Scripture.

Exod.20. *Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that takes his name in vaine.*

Exod.23. *Thou ſhalt not haue to doe with any falſe*

falſe report, neyther ſhalt thou put thine hand with the wicked to be an vnrighteous witneſſe.

Thou ſhalt not ſweare by my name falſely, neither ſhalt thou defile the name of thy God: I am the Lord. Leuit. 19.

Remember this, O Lord, how the enemy hath rebuked, and how the fooliſh people haue blaſphemed thy Name. Pſal 74.

Thy Name is wonderfull, O Lord, and onely to bad in reuerence.

I ſee a flying booke of twenty cubites long, and tenne cubites broad, which containeth the curſe that goeth ouer the whole earth: for all theeues ſhall be iudged after this booke, and all periured perſons ſhall be iudged according to the ſame. Zach. 5.

And I will bring it forth, ſaith the Lord of Hoſtes, ſo that it ſhall enter into the houſe of a theefe, and into the houſe of him that falſly ſweareth by my name, and ſhall remaine in the midſt of his houſe, and conſume it with ths tymber and ſtones thereof.

Let none of you imagine euill in his heart againſt his neighbour, or loue falſe oathes, for theſe are the things which I hate, ſaith the Lord. Ibidem. cap. 8

Let not thy mouth be accuſtomed to ſwearing, for in it there are many fals: let not the naming of God be iontinually in thy mouth, and meddle not with the names of Saints, for thou ſhalt not be excuſed of them. Eccles. 23.

For like a ſeruant which is oft puniſhed, cannot be without ſome ſore: euen ſo, whatſoeuer he be that ſweareth, and nameth God, ſhall not be cleane purged from ſinne.

A man that vſeth much ſwearing, ſhall be filled

with wickedneſſe, and the plague ſhall neuer goe from his houſe, if he beguile his brother, his fault ſhall be vpon him, if he aknowledge not his ſinne hee maketh a double offence, and if he ſweare in vaine, he ſhall not be found righteous, for his houſe ſhall be full of plagues.

The words of the ſwearer bring death, God graunt that it be not found in the houſe of Iacob; but they that feare God, eſchue all ſuch, and lie not waltering in ſinne.

Vſe not thy mouth to vnhoneſt and filthy talking, for in it is the word of ſinne.

Matth.5. Ye haue heard that it hath beene ſaid to them of olde time, Thou ſhalt not forſweare thy ſelfe, but ſhall performe vnto the Lord thine oathes.

But I ſay vnto you, Sweare not at all, neyther by heauen, for it is Gods ſeate, nor by the earth, for it is his foote ſtoole, neyther by Hieruſalem, for it is the citie of the great King.

Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

But let your communication be yea, yea; nay, nay: for whatſoeuer is more then theſe commeth of euill.

Matth 23. Woe be vnto you ye blinde guides, for ye ſay, Whoſoeuer ſhall ſweare by the Temple it is nothing, but whoſoeuer ſhall ſweare by the golde of the Temple he is a debter.

Ye fooles and blinde, for whether is greater, the gold or the Temple that ſanctifieth the gold?

And whoſoeuer ſweareth by the Altar, it is nothing; but whoſoeuer ſweareth by the gift that is vpon the Altar, he is a debter.

Ye

Ye fooles and blinde, for whether is greater the gift or the altar that ſanctifieth the gift?

Who ſo therefore ſhall ſweare by the altar, ſweareth by it, and by all things thereon.

And who ſo ſhall ſweare by the Temple, ſweareth by it, and him that dwelleth therein.

And he that ſhall ſweare by heauen, ſweareth by the ſeate of God, and him that ſitteth thereon.

Aboue all things, my brethren, ſweare not, neither by heauen, neither by earth, nor by any other oath; Let your yea be yea, and your nay, nay; leſt you fall into condemnation. Iames. 5.

Theſe being deceiued by dreames defile the fleſh, deſpiſe Rulers, and ſpeake euill of them which are in authority. Yet Michael the Archangell, when he ſtroue againſt the Diuell, and diſputed about the body of Moſes, durſt not giue rayling ſentence, but ſaid, The Lord rebuke thee. But theſe ſpeake euill of thoſe things which they know not. Iud. Epiſt.

If a man ſinne not in word, the ſame is a perfect man, and able alſo to bridle all the body: Behold we put Bittes in the horſes mouthes, that they may obey vs, and we turne about their whole bodie. Behold alſo the Shippes, which though they be ſo great, and are driuen of fierce windes, yet are they turned about with a very ſmall helme, whither ſoeuer the luſt of the Gouernour will: euen ſo the tongue is a little member alſo, and boaſteth great things. Behold how great a matter a little fire kindleth. And the tongue is fire, and a world of wickedneſſe; ſo is the tongue ſet among our members, that it defileth the whole body, and ſetteth on Iam 3.

fire the courſe of nature, and it is ſet on fire of hell.

All the nature of beaſtes, and of birds, and of Serpents, and things of the Sea is meeked and tamed by the nature of man; but the tongue can no man tame: it is an vnruely euill, full of deadly poyſon; therewith bleſſe we our GOD and Father, and therewith curſe wee men which are made after the ſimilitude of GOD: Out of one mouth proceede bleſsing and curſing. My brethren, theſe things ought not ſo to be: Doth a Fountaine ſend forth at one hole, ſweete water and bitter alſo? Can the Figge tree, my brethren, beare Oliue berries? Or a Vine beare Figges? So can no Fountaine giue both ſalt water and alſo freſh.

LINEAMENT. VIII.

The Authors aduiſe to Iury-men, wiſhing them to proceede vprightly according to their oathes, and alſo to meditate on the future diſcourſe.

THE elder that the world growes, the more grow the corruptions thereof, by reaſon that Sathan now towards the diſſolution of the worlds Chronicle, ſpitteth his ſpirituall ſpite and venemous vengeance in moſt abundant meaſure. And alſo becauſe our ſtiffe ſteely hearts will not relent nor receiue remorce though the brightneſſe of Gods word, of his ſacred word, which by his preachers and teachers hath beene diffuſed ſupereminently amongeſt vs. For this cauſe, and becauſe we doe not watch and pray, our Enemie doth watch to prey, to poll and pill, to ſpoyle and ſpill the goodlieſt harueſt of our ſoules.

ſoules. No ſooner can we conuert our tongues to truth, but Sathan diuerts our thoughts from truth; ſo that now and then we ſpeake the words of Angels, but within we conceale the foxes ſubtilties, & are as ſounding braſſe or tinckling Cymbals. Our common Iurors doe both proteſt and conteſt vpon the booke of life, the booke of eternall life, which brings bloud and vengeance downe from heauen on the blaſphemers thereof, to preſent with effect, and without affection, the defects of their country. And yet with a mentall reſeruation they goe about to cloake them, ſo that it is to be doubted that this Royall Monarchie will in proceſſe of time receiue a Cicatrix or an vgly ſcaire, by their petulance and democraticall looſeneſſe; not much vnlike to thoſe wanton Athenians, of whom it was ſaid that their wiſe men propounded caſes, & ignorant people reſolued thē. Generous Brittains, remember your ſelues, remember your oathes, which are no complements of Court, but ſacramentall words binding your conſciences, engaging your ſoules, yea and obliging both your ſoules and bodies with ſuch a ſtrong and indiſſoluble chaine, as can neuer be vndone in this world, nor in the world to come. Say therefore with the faithfull ſpouſe; *I haue waſhed my feete, how ſhall I againe defile them?* Deare countrymen, ye are the temple of the holy Ghoſt, which you muſt not deface, yee are hallowed vnto God, and are not your owne, ye are the children of light, and muſt not become eclipſed through the interpoſition of darkſome periurie: Ye cannot ſpare your deareſt friends, your kinſmen, nor yet your ſelues, if there be teſtimony to accuſe your ſelues: ye cannot reſpect the quality of mens perſons, nor *regard him that weareth gay clothing* (as the Apoſtle warned) *nor ſay vnto him ſit thou heere in a good place*: and on the other ſide ye cannot *ſay to the poore ſtand thou there, leſt*, as the Apoſtle witneſſed, *yee proue partiall in your ſelues, and be made iudges of euill thoughts*. The eye of inquiſition is ſo ſeuerely

Cantic.

Iames cap. 2.

ibid.

uerely ſtraight, that it muſt endict the very heart of man, and all his ſecret purpoſes, if mens mortall eyes or ſpirituall eyes could extend ſo farre. But I would to *God*, that our *Iury* men would conſent (as I hope they will) to finde out thoſe things, which are palpable, and to be felt with hands, as the prouerbe is, and not to ſit as *Chancery* Iudges, debating and deliberating on matters out of their element, which properly belong to *Iudges*, and not to *Iurors*. If two ſubſtantiall witneſſes, or if one ſufficient witneſſe with inward-leading circumſtances appeare before your vnderſtanding ſight, ye muſt conioyne, as with one mouth or Oracle, to ſubſcribe him guilty. And this ye muſt performe as well for feare of Gods law as of your countries lawes, which haue cenſured periuries, and detractours in ſuch a high degree, as I haue already ſhewed, and as againe I will ſhew in this ſubſequent diſcourſe for the further ſatisfaction of your empanelled ranke.

Lineament. IX.

The Spirit of Detraction coniured and conuicted by the ciuill lawes Conſtitutions.

THE ancient Romanes had a law, that he which was conuicted of periurie ſhould bee flung downe headlong from the Tarpeian rocke.

In the ciuill law bookes there is extant a conſtitution of *Iuſtinian* the Emperour, to the Citizens of Conſtantinople vnto this effect:

Foraſmuch (ſaith hee) as many among you doe miſuſe with deteſtable othes and ſpeeches the holy name of God, through which his grieuous indignation is kindled: We counſell you that ye refraine from railing and reuiling

ling, and from ſwearing eyther by your beard, by your haire, or by any ſuch like oathes. For if wronges and contumelies, perpetrated againſt man be not vnreuenged and vnpuniſhed: much more deſerueth he great puniſhment that diſhonoureth the name of God. In reuenge of ſuch ſinnes doe famine, earthquakes, and plagues fall vpon vs. Wherefore we mildly aduiſe you that ye abſtaine from ſuch heynous faults.

But if any man will not be admoniſhed by this our exhortation, as firſt he ſhall be ſure to encurre Gods wrath, ſo certainly ſhall not he eſcape without puniſhment by vs: for we haue authorized the right honorable ruler of this our Royall Citie, that he ſhall cauſe ſuch as offend againſt this law to be forthwith apprehended, and to ſuffer death; for feare leſt God himſelfe ſhauld plague both this Citie, and the whole Empire for letting ſuch heinous crimes vnpuniſhed.

A King of France commonly called *S. Lewes*, by chance hearing a Baron of his Realme at dice to blaſpheme the reuerent name of God in laſhing out many fearefull oathes, cauſed him preſently to be taken, and his lips to be ſeared with a hot burning yron.

LINEAMENT, X.

The Spirit of blaſphemous Detraction conuicted by Gods iudgements executed on ſome of our owne Countries inhabitants.

ELfred a *Duke* of this *Realme* ſuſpected of treaſon againſt his ſoueraigne *King Athelſtan* was vrged to cleere himſelfe vpon his oath. And therefore he went to *Rome*, where forſwearing himſelfe in *S. Peters Church*, he ſuddenly fell downe dead in the place, immediatly aſſoone as he had periured himſelfe.

Earle

Earle Goodwin ſitting at dinner with his Prince *King Edward* at *Windſore*, and ſeeing a ſonne of his that was the kings Cupbearer, in bringing a cup of wine towards the *King*, to trippe on the one foote, and yet to recouer by the helpe of the other foote, ſo that the wine was vn-ſhed, laughed and ſaid: How wel hath the one brother aſſiſted the other? Euen ſo ſaid the *King* ſhould my brother *Alphred* haue holpē me, had not *Earle Goodwin* bene. At which words *Goodwin* to excuſe himſelf falſly forſware the fact, and taking a morſell of bread in his hand, wiſhed that that peece of bread might choake him, if hee were guiltie of that deed: but ſo ſoone as hee had receiued the bread: forthwith he was choaked and fell downe dead: whereat, the *King* ſaid, *Haue away this periured Traytor.*

But becauſe that theſe examples haue hapned ſo many yeares ago, that mens hardened hearts will except againſt them, I will rehearſe ſome examples of periurie that chanced of late yeares, euen ſuch as will be iuſtified by many yet liuing.

One *Richard Long* at *Caleis* in *France* willing to vexe one *Smith* and *Brooke*, tooke his oath vpon a booke that they did eat fleſh together in Lent time at the ſaid *Brookes* houſe, whereas the ſaid *Smith* was not at the ſaid *Brookes* houſe during the ſaid Lent at all. After this periury committed he drowned himſelfe at the iutty end of the hauen in *Caleis.*

Grimwood of *Hitcham* in the *Countie of Suffolke*, againſt *Iohn Cooper* of *Watſam* in the ſaid *Countie*, at an *Aſsiſe* holden at *Burie*, wilfully forſware himſelfe: at harueſt after, feeling no paine, complaining of no diſeaſe, iudging himſelfe ſtrong and able to labour, as he was ſtacking vp a Goffe of corne, ſodainly his bowels fell out of his bodie, and immediatly he died moſt miſerably.

In the time and reigne of *King Edward the ſixt*, there was

was in *Cornwall*, a lusty young Gentleman, who did ride together with other moe Gentlemen, and their seruants in number about twentie horsemen, amongst whom this lusty yonker entring into talke began to sweare most horribly: vnto whom one of the company not able to abide such blasphemous abhomination in gentle words said to him, that he should giue account for euery idle word. The Gentleman taking snuffe thereat, why, quoth hee, takest thou thought for mee? Take thought for thy winding sheete. Well, quoth the other, amend for death giueth no warning: As soone commeth a Lambs skin to the market as an old sheepe. Gods bloud (said hee) care not for mee: raging still after this swearing manner worse and worse in words, till at length, passing on their iourney, they came riding ouer a great bridge, which standeth ouer a peece of an arme of the Sea, vpon which bridge this Gentleman swearer spurred his horse in such sort, as he sprang cleane ouer the bridge with the man on his backe: who as he was going cried aloud, Horse, man and all to the diuell.

A woman commonly named the *widow Barnes*, to defeate an *Orphane* of some inheritance, forswore her selfe, and being therefore rebuked by some well disposed persons vtterly refused their good admonitions. But within foure daies after she threw her selfe out at a window in *Cornehill*, and brake her necke. This was done at *London in the yeare* 1574.

In the yeare 1575. *one Anne Auories widow*, which at that time dwelt in *Ducklane* in *London* without *Aldersgate* ranne to the shop of one *Williamson* in *Woodstreete*, and there hauing bought sixe pound of course towe forswore her selfe that she had paid for it, whereas she had paid none. And being very gently reprehended, for her said vngodly deed she still continued terribly sweting and auouching the payment: But behold a miraculous thing

that mouth of hers, with which ſhe blaſphemed the hallowed name of her glorious Maker, was put to a moſt vile office, ſhe was forced preſently to void at her mouth the ſelfe ſame filthineſſe which nature ſhould haue expelled downewards, and ſo moſt miſerably died.

One *Father Lea* a man aged about foure ſcore yeares, was hired for a ſmall ſumme of money to forſweare himſelfe; but ſuch was the priuie paine and grieuous griping of his groaning conſcience, that like a feſtred wound it did ſo diſquiet him, that he muſt needs diſcouer it, and ſo at *Foſter Lane* in *London* this *Lea* meeting the partie againſt whom he forſware himſelfe, very earneſtly and humbly craued forgiueneſſe of this ſaid offence: but tenne weekes after his ſaid confeſſion, ſo greatly did the power of the diuell preuaile ouer him, that with an olde ruſtie knife he ripped his owne belly, and embracing his guts with his owne hands, he let them fall from him into an earthen veſſell. But by the interruption of company that came in vpon him, he was preuented from killing himſelfe vtterly at that time, yet the next day after his ſaid deſperate fact, ſhewing ſome token of repentance he ended his life.

To theſe periuries I adde one more, a Countryman of mine (& I would to God I could name none elſe of that impious conſort) who hauing cõmitted periury in a cauſe depending in ſuite at the *Counſell of the Marches*, was preſently and ſodainly grieued in his great toe, ſo that the ſaid griefe becomming feſtred and worſe and worſe, he euer after halted and limped as long as he liued. I could likewiſe produce others, who notwithſtanding that they were Gentlemen of ſort & ſubſtance in their Countrey, did commonly ſuborne falſe witneſſes. But ſuch was the iuſt iudgement of God, who from his heauenly ſeate knoweth the ſecrets of all hearts, and whatſoeuer is done in the darkeſt place, ſuch I ſay, was his iuſt reuenge, that themſelues during their liues were neuer free from ſome

caſuall

caſuall croſſe or other. They alwaies liued peſtred and perplexed with ſome vnexpected accidents, and their poſterity after thē are brought to that miſery that they ſtand at mens deuotion, for all that their ſaid impious Fathers had left them ſome ſtore of poſſeſſions: according to which agrees that ancient verſe;

De male quæſitis non gaudet tertius hæres.
Ill gotten goods their heires do ſeldome ioy.

LINEAMENT. XI.

The Spirit of Detraction and Periurie conuicted by ſentence of our owne lawes executed on corrupted Iurours.

DIuers of the county of Middleſex tooke meney to be fauorable vnto *Lodowicke Greuell* then priſoner in the Tower vpon ſuſpicion of being acceſſory to murther, if it fortuned that they ſhould be returned in the Iury againſt him, and for this vpon ſufficient proofes they were conuicted, and fined in the Starre Chamber. Likewiſe three of them did weare papers from the Fleete vnto Weſtminſter hall, and there alſo backe againe to the Fleete. 31. *Eliza. Crompton.*

Another tooke fiue Markes to be of the Iury for the deliuery of a theefe that was indited of felony, and was fined to the King. *Vide fines pur contempt. Fitzherbert.* 33. 43. *Lib. Aſsis.* 43.

A Iury of London who acquitted Sir *Nicholas Throgmorton* Knight about the firſt yeare of Queene *Marie* for high treaſon were called into the Starre Chamber. *Anno.* 1544. becauſe that the matter was held to be ſufficiently proued againſt him, whereof eight of them were fined to fiue hundred pounds a peece, and alſo awarded backe againe to priſon there to continue, vn-

till further order would be taken for their punishment. *Hollinshed. fol.* 1759.

Eleuen of the Iury which acquited on *Hodie* of felony before Sir *Roger Manwood* chiefe Baron in his circuite of the Countie of Somerset against apparant euidence, were fined in the Starre Chamber, and did weare papers in Westminster *hall. circa.* 22. *Eliz.* Report *Crompton.*

One *G.* wrote his letter to a Iurer to appeare betwixt *Lane* and one *G. D.* and to doe his conscience according to his euidence, and was fined in the Starre Chamber to twentie pound, because he had nothing to doe with the matter. *Circa.* 27. *Eliz.* Note this, that none ought to meddle in any matter depending in suit, wherewith he hath nothing to doe.

One *G.* of the countie of *Lancaster* for the false and malicious procuring of one to be endited for the death of another, was fined in the Starre Chamber to a great summe. *Circa.* 31. *Eliz.*

If periury be committed by a Iury in a Court Baron, he shall be punished in the Starre chamber vpon a bill there exhibited, for no attaint lieth in the base Court. But if any error be committed in that Court, the party shall haue a writ of false iudgement. And it seemes that he may sue in the Starre Chamber for a false verdict.

A man takes money to giue his verdict, he shall be punished, though he keepes not the said promise. *Dier.* 95. *Fitzherb. na. bre.* 171. 2 1. *H.* 6. 2.

Iurors tooke money after they had giuen their verdict without any couenant before hand, whereof they were conuicted, and euery one of them fined. And this case is out of the statute of *Decies Tantum.* 39. *L. Assis.* 19. It seemes that Embracers shall be punished for taking money, and for labouring a Iury to passe one way or other, although they doe not giue their verdict as they should.

LINEA-

LINEAMENT XII.

The Spirit of Detraction conuicted by the statute De scandalis magnatum, *and also by the Soueraigne authority of the Court of Starre Chamber.*

HEere I doubt me, some nice stomackes ouerlarded with facietie and surfeite, (whose mil left censure after an *Italian* nodde is but *so and so*) will condemne me for enterlacing these moderne models among sacred Relickes. But these Criticks I will cresse with their own lessons: that variety delights: change of pastures makes fat cattell. And there is a time to pricke Flies with *Domitian*. The *Duke of Buckingham* brought an action vpon the Statute *De scandalis magnatum* against *Lucas*, for that hee said, that the Duke had no more conscience then a Dogge, and so that he might haue goods, hee cared not how he came by them: And recouered tenne pounds. *Michael. 4. H. 8. Rot. 659.* Hee might well haue sued him in the Starre chamber vpon the same words. *Crompton* reports that he saw the copie of the Record.

The *Lord of Abergue-venny* brought an action vpon the said statute against *Cartwright*, for that the defendant vttered, *& nouellement counterfeit falsa noua del plaintiffe*, to wecte, that the Plaintiffe would wind the defendants guts about his necke. The defendant pleaded *non culp.* and in euidence the Plantiffes shewed a matter written to one *B.* wherein the defendant said, that he vnderstood by report, that the Lord spoke the aboue named words. Which was held for good euidence, and so it was found for the Plaintiffe. Whereby we may note, that to speake and to write is all one, for it is publike. *Vide libr. intra. 13.* that the fixing of a slanderous libell in an open place giues an action. *Crompton* report.

If a man speakes slaunderous words of the *Prince*, and

is not puniſhed, within the time limited by the ſtatute. 23 *Eliz. cap.* 2. he ſhall be puniſhed by the ſtatute of *Weſt.* 1. *viz.* he ſhall be impriſoned vntill he findes the firſt Author that ſpake them: according to *W.* 1. *cap.* 33. not according to the aduiſe of the Councell, for that is, when the ſlaunder toucheth Noblemen, and great officers expreſſed in the ſtatutes made. 2. *R.* 2. *cap.* 5. 12. *R.* 2. *cap.* 11. and not the *King*, for he is a perſon exempt, and not implied within thoſe words: *Great men or Nobles.* One who had reported in the Countrey, that certainly warres were towards, ſo that wooll might not be tranſported ouer Sea that yeare, by which rumour the price of wooll fell, and was ſold at a leſſe rate, was ſummoned to appeare before the *Kings* Councell, and was fined and ranſomed to the *King*. 43. *libr. Aſs.* 38.

If any makes a ſuggeſtion to the *King* himſelfe, which is falſe, and ſome are thereby indemnified or hindred, they that make ſuch falſe ſuggeſtions, ſhall be ſent with the ſuggeſtion before the *Lord Chancellor*, the *Lord Treſurer*, and his chiefe *Councell*, and ſhall finde ſurety to proſecute the ſaid ſuggeſtion. And if he cannot proue this intent againſt the defendant by proces of law, he ſhall be impriſoned, and there remaine, vntill he ſatisfie the partie grieued his damages, and for the ſlaunder which he hath incurred through ſuch occaſion, and then he ſhall be fined to the King. *Report ex* 37. *Edwardi* 3. *cap.* 18.

One *O.* who had ſpoken ſlaunderous and horrible wordes of *Queene Mary*, was of them indicted, mentioning in the indictment, that he had ſpoken them *contra formam diuerſorum ſtatutorum*, without touching any *in ſpecie*, and without ſaying, *vnde ſcandalum in Regno inter Reg. & magnates vel populum ſuum oriri poterit*, and was conuicted of them vpon his arraignement, and had iudgement of impriſonment, and to bee fined at the *Queenes will*, vntill he had found his Authour, according to *Weſt.* 1. *cap.* 34.

One

One *Smith* of the *County* of *Somerſet Eſquire*, was fined in the *Star-chamber* for ſlaunderous wordes, which he had ſpoken of one *Sir Iohn Young Knight*, which touched his life, and which the ſaid *Smith* could not proue, he was committed to the Fleete, and payed great damages vnto the Knight: and yet notwithſtanding hee might haue had an action vpon the caſe at the Common law. *Report Crompton.*

One *L. of Kent Gentleman* was puniſhed in this *Court*, for falſly and malitiouſly going about to proue one that was his *Couſin* to be a *Traytor*; wherfore he was ordred to ride about *Weſtminſter hall*, with his face at the Horſe taile. *Circa.* 27. *Eliz. ab.*

A *Knight* of the *Countie* of *North.* was fined at a great ſumme in the *Starre-chamber*, becauſe he permitted a ſeditious booke, called *Martin Marreprelate* to be imprinted in his houſe. 32. *Eliz.*

If one ſpeake ſcandalous wordes of an *Arch-biſhop* or *Biſhop*, he may ſue him in this *Court* to haue him puniſhed; or elſe he may haue an action vpon the Statute *de Scandalis Magnatum*, as happened in *Sandes* his caſe, *Arch-biſhop* of *Yorke*, betwixt him and one *Sir Robert Stapleton* Knight, in the *Star. chamber.*

One parleyed of *Dyer*, *Lord chiefe Iuſtice* of the *Kings Bench*, that he was a *corrupt Iudge*; for which he was conuicted in this *Court* of *Star-chamber*, and adiudged to ſtand vpon the Pillory.

One had caſt abroad ſlaunderous libels of the *Biſhop* of *C. circa* 20. *Eliz.* and was puniſhed in the *Star-chamber.*

The ſaid *Crompton* makes a Quære, whether a man hauing ſpoken ſlaunderous wordes of a *Noblewoman* may be ſued vpon the Statute *de Scandalis Magnatum*, but doubts not of his puniſhment in the *Star-chamber.* And I haue heard it of credible perſons, that in the laſt Queens time of famous memory, a *Maſter of Arte*, ſometimes

fellow

fellow of Martin Colledge in *Oxford*, loſt both his eares by order of the ſaid *Court of Star-chamber* for his peremptory ſpeeches, that he had vſed his *Miſtres*, a great *Lady* carnally, and was ſecretly contracted vnto her. For proofe whereof, hee offered to diſcloſe certaine priuie markes on her body.

It was reſolued by the whole *Court* of the *Kings Bench*, that for any matter contained in any Bill, which was examinable in the Star-chamber, no action lay, although the matter was meerely falſe, becauſe it was done in the courſe of iuſtice. But if one exhibites a Bill in the ſaid *Court*, for matters not determinable there, as for murther, or pyracie, which cannot be by Engliſh Bill, but by way of indictment in Latine, then he may be ſued for the Detraction, and pay damages. *Report. Cooke. 34. Eliz. inter Sir Richard Buckley pl. & Owen Wood def. en Banke le Roy.*

LINEAMENT. XIII.

1 *Of the Iuriſdiction of the* Eccleſiaſticall Court, *touching wordes of* Detraction *and defamation.*

2 *Where the* Kings writ *of* Prohibition *lies againſt ſuch actions commenced in that* Court.

3 *That mixt actions belong to the Common law.*

NOw let me draw neere to a more reſplendant light, to your rich magazin of laws, *Right learned Cooke*, *Englands admired Bartole*, in whoſe profound intelligence concur the *ſpirits* of *many* famous wights, not after the *Pythagorean tranſmigration*, but after the tranſmutation of *Eliſha*, which receiued the *ſpirit* of *Elias*. For who knowes not, that the obſcureſt and doubtfull Reports of *Dier*, *Brooke*, *Plowden*, and of many other ſage Writers, are moſt plainely reconciled in your *Reports*, with mellifluous iudgements of your owne conceits? I will therefore aduenture (like *Noahs Doue*)

to

to crop ſome of your choyſeſt *Olines*.

Touching Defamations determinable in the *Eccleſiaſticall Court*, it was reſolued in the *Kings Bench*, betwixt *Palmer* and *Thorpe*, according to the right learned collections of *Sir Edward Cooke Knight*, *Lord chiefe Iuſtice* of the common pleas, *en le quart part de ſes reports*, that ſuch defamations ought to haue three things incident. Firſt, that they concerne matters meerely ſpirituall and determinable in the Eccleſiaſticall Court, as to call a man *Hereticke*, *Schiſmaticke*, *Aduowtrer*, *Fornicator*, *&c.* Secondly, they muſt concerne matters meerely, and onely ſpirituall; for if ſuch defamations touch any or ſome thing determinable at the common Law, the Eccleſiaſtical Iudge ſhall not take knowledge thereof. Thirdly, although that ſuch defamations be meerly and onely ſpirituall, yet notwithſtanding he that is defamed cannot ſue him there for amends and damages, but the ſuit ought to be onely for the puniſhment of ſinne, *pro ſalute animæ*, for the ſoules health. And for the firſt and ſecond, which is incident, the caſe *en* 22. *Edward.* 4. 20. was recited to this effect.

The Abbot of S. *Albons* ſent his ſeruant for a woman couert to come and ſpeake with him. The ſeruant performed his Maſters commaundement. And thereupon the woman came with him to the Abbot. And when the Abbot and the woman were together (the ſeruant which knew his Maſters will) retyred from them, and left them together in the chamber alone. Then the Abbot ſaid vnto the woman, that her apparel was groſſe and courſe; to which the woman anſwered, that her apparell was according to her ability, and according to her husbands ability. The Abbot knowing in what things women repoſe their delight, replied vnto her, If ſhe would be ruled by him, that ſhe ſhould haue as good apparell as any woman in that Pariſh, and ſollicited her chaſtity. When the woman would not conſent vnto him, the Abbot aſſaulted her, and would haue made her a lewd woman againſt her

will; the which the woman would not ſuffer. Whereupon the Abbot detained her in his chamber againſt her will, to the entent, &c. The husband hauing notice of this abuſe done to his wife, ſpoke of all this matter, and ſaid, that he would haue an action of falſe impriſonment againſt the Abbot, for that he had impriſoned his wife; vpon which the Abbot adding one ſinne to another, ſued the innocent & poore husband for defamation in Court Chriſtian, becauſe the husband had publiſhed that my Lord Abbot had ſollicited her chaſtity, and would haue made her a naughty woman. But vpon all this matter diſcloſed to the Kings Court, the husband had a *Prohibition*, by reaſon that the husband might haue had an action at the common law, for this aſſault and impriſonment of his wife; although then at the firſt he had not any action, nor peraduenture at any time would haue had. Yet becauſe the ſcandall determinable in the Eccleſiaſticall Court, was vpon all the matter being diſcloſed, mixt with a matter determinable at the common law; for this cauſe vpon motion made by the Abbots Councell to haue a *conſultation*, in this caſe that was denied him by the Court.

3 For the third point, which is incident, *viz.* That the Defamed cannot ſue for amendes and damage in Court Chriſtian, though it be meerely and onely ſpirituall. It was enacted *Articul. cleri. cap.* 1. 2. & 3. that the Kings *Prohibition* ſhould hold place, if a Prelate enioyned a penance pecuniary to any man for his offence, and it were demaunded. Notwithſtanding if Prelates enioyne a penance corporall, and the party will redeeme ſuch penance by money, if the money be demaunded before a Iudge ſpirituall, Prohibition ſhall hold no place. But leauing the Statutes at large to be conſidered by the Reader, that deſires to know them, I will returne to the Reports of that rare Treaſurer of the common law *Sir Edward Cooke*, for words of detraction actionable, and for th explanation

of

of the Eccleſiaſticall power in ſuch caſes.

Anno 35. *Eliz.* *Anne Danies* plaintiffe declared, that ſhe was a Virgin of good fame, &c. Whereas one *Anthony Elcocke*, Citizen and Mercer of London, of the ſubſtance and value of three thouſand pounds, deſired her for his wife; and for that cauſe had communication with *Iohn Danies* Father of the ſaid *Anne*, and was ready to conclude it: *Iohn Gardiner* defendant (*premiſſorum non ignarus*) to deſame the ſaid *Anne*, and to diſtaſte the ſaid *Anthony* from proceeding forward, vttered and publiſhed of the ſaid *Anne* theſe wordes: *I know Danies daughter well*, mentioning the ſaid *Anne*, *ſhe dwelt in Cheapſide, and there was a Grocer that did get her with childe.* And being admoniſhed by ſome that were preſent and heard him, that he ſhould be aduiſed what he ſpoke of the ſaid *Anne*, he ſaid further of her, *I know very well what I ſay, I know her father, mother, and ſiſter; and ſhe is the youngeſt ſiſter, and had the childe by the Grocer.* By reaſon of which wordes the plaintife was greatly defamed, ſo that the ſaid *Anthony* vtterly refuſed to take her to his wife. To this the defendant pleaded not guilty, and by a *Niſi prius* in the County of Buckingham the Iurors found for the plaintiffe, and aſſeſſed damages to two hundred markes; Then it was moued in arreſt of iudgment by the Counſel of the defendant, that the ſaid defamation of incontinencie concerned the ſpirituall and not the temporall iuriſdiction. And therefore as the offence ſhould be puniſhed in Court Chriſtian; ſo the remedy for ſuch defamation ought alſo to be there. For *cognitio cauſæ non ſpectat ad forum Regium*. Euen ſo, if a man be called a Baſtard, an Heretique, a Miſcreant or an Aduowterer (becauſe they appertaine to the Eccleſiaſtical iuriſdiction) no action lies at the common law. But it was anſwered by the plaintiffes counſell, and reſolued by the whole Court, that the action was mainteynable for two cauſes: firſt becauſe that ſhe was puniſhable by the Statute, *de* 18. *E-*

*liz.cap.*3. if ſhe had a baſtard. And although that fornication or aduowtry be not examinable by the common law, for that they are done in ſecret, and peraduenture are vncomely to be openly examined; yet neuertheleſſe the hauing of a baſtard is a thing apparant, examinable and puniſhable by the ſaid acte. Secondly it was reſolued, that the action was maintainable if the defendant had charged the plaintiffe but with bare incontinencie. For in this caſe the ground of the action is temporall; that is, ſhee was to be aduanced in marriage, and that ſhe was defeated of it, and the meanes whereby ſhe was defeated, was the ſaid ſlaunder, which meanes tending to ſuch an end, ſhould be tried by the countrey.

So if a Diuine be to be preſented to a Benefice, & one to defeat him of it, ſaith to the Patron, that he is an Heretique or a Baſtard, or that he is vnder excommunication; whereby the Patron refuſeth to preſent (as he might very well, if the imputation were true) and, hee loſeth his preferment, he ſhall haue an action vpon the caſe for the ſcandals tending to ſuch an end.

Likewiſe if a woman be bound, that ſhee ſhall liue continent and chaſte; or if a leaſe bee made vnto her, *Quamdiu caſta vixerit*, as long as ſhe remaines chaſte, in theſe caſes incontinency ſhall bee tried by the common law. *Popham* chiefe Iuſtice ſaid, that if one ſpeakes of a woman, which is an Inne-holder, that ſhe hath a great and infectious diſeaſe, by which ſhee loſeth her gueſtes, ſhe ſhall haue an action vpon the caſe.

In the *Kings Bench* betwixt *Baniſter* and *Baniſter*, it was reſolued, where the defendant ſpeakes of the plaintiffe (being ſonne and heire to his father) that he is a Baſtard, an action lies vpon the caſe; for that tendes to the diſinheriting of the land, which deſcends vnto him from his father: but it was reſolued, if the defendant pretends, that the plaintiffe is a baſtard, and that himſelfe is next heire, there no action lies; and that the defendant may

ſhew

ſhew by way of barre, if the *Plaintiffe* omits it in his bill.

LINEAMENT. XVI.

Obſeruations concerning words of Detraction and Defamation fit to be peruſed of Shriffs and Stewards, or of other Iudges of inferiour Courts, extracted out of the Reports of Sir Edward Cooke *Knight, Lord chiefe Iuſtice of the common Pleas.*

SEnſus verborum eſt duplex, mitis & aſper; & verba accipienda ſunt in meliore ſenſu. The meaning of words is twofold, mild and rough, or vncharitable: and words are alwaies to be accepted in the milder ſence. As for example, *Edward Danney* vicar of *Northelingham* ſued vpon the ſtatute *de ſcandalis magnatum* by *Henry Lord Cromwell* Plaintiffe, for his cholericke anſwering him being a *Baron* of the Realme, in theſe words: *It is no maruell* that you like not of me; for you like of thoſe, that maintaine ſedition againſt the *Queenes* proceeding. The defendant conſtrued this word ſedition, *ſeditioſam doctrinam* or factious Preachers, which by the ſaid Lords countenance (as he ſuppoſed) inueighed againſt the booke of common prayer eſtabliſhed *anno primo Eliz.* though the ſtrict ſence of this word *Seditio* is as much to ſay, as *ſeorſim itio magni populi, quando itur ad manus*: Sedition properly is publike and violent. But *God* forbid that the words of one being like vnto wind ſhould be taken by parcels againſt the intention of the partie by ſuch a ſtrict & Grammaticall conſtruction. *Quia quæ ad vnum finẽ loquuta ſunt non debent ad alium detorqueri*, What are ſpoken to one end, ought not to be wreſted to another end. Therefore a Iudge muſt enter into the conſideration of all the precedent parlance and words, which import the true cauſe and occaſion, and which manifeſt their true ſence, 1

According to that ſaying: *Senſus verborum ex cauſa dicendi accipiendus eſt, & ſermones ſemper accipiendi ſunt ſecundum ſubiectam materiam.* The meaning of words is to be taken out of the occaſion of ſpeech, and ſpeeches are alwaies to be taken according to the ſubiect or matter in hand.

2 In actions for ſcandalous detractions the *Defendant* may iuſtifie the words, or confeſſe then, or ſhew by ſpeciall matter, that the words be not actionable, and then the *Defendant* ſhall not be vrged at any time to a generall iſſue. For albeit he doth vary from the *Plaintiffe* in the ſenſe and quality of the words, yet notwithſtanding that is no cauſe to chaſe him to a generall iſſue. As for example, the *Plaintiffe* chargeth the *Defendant* with *vnlawfull maintenance*, the *Defendant* may iuſtifie by way of *lawfull maintenance*, and may plead the generall iſſue. In like manner one chargeth a man with theſe wordes: *Thou art a murtherer.* The *Defendant* may iuſtifie the words, and declare how that the *Plaintiffe* told him, that he killed diuerſe *hares* with certaine engines: and thereupon the *Defendant* ſaid vnto him; *Thou art a murtherer*, meaning the *hares*, which he killed.

3 Out of theſe obſeruations the Reporter *Sir Edward Cooke*, that peereleſſe *Phœnix* of the Common law, giues vs two excellent points of learning in actions of ſlaunders. Firſt, to obſerue the occaſion and cauſe of their parſance, and how that may be pleaded in the *Defendants* excuſe. Secondly, although your opinion be, that your Clients caſe is cleere, and his matter *in facte* plaine, yet hazard not the matter vpon a demurre, wherein perhaps, vpon pleading or otherwiſe more matters will ariſe, then you knew before. But firſt take aduantage of ſpeciall matters *in facto*, by which the true ſence and coherence of the words may be gathered in fauour of the *Defendant*, and reſerue matters *de iure*, which alwaies ariſe vpon matters in *facte*, vnto the laſt, and neuer demurre at the

the firſt in law. Seeing that after the triall of matters in *facto* the matter *de iure* ſhall be ſafe vnto you.

It was adiudged *en Bank le Roy enter Cutler et Dixon.* 28. *Eliz.* that if one exhibits Articles to *Iuſtices of peace* againſt a certain perſon containing great abuſes and miſdemeanures, not onely touching the Petitioner himſelfe, but many others, and all to the entent, that he might be bound to his good behauiour: In this caſe the partie accuſed ſhall not haue any action vpon the caſe for any matter comprehended in thoſe Articles; for in that caſe they purſued but the ordinary courſe of iuſtice. And if actions were permitted in ſuch caſes, they who had good cuaſe of complaint durſt not complaine for feare of infinite vexations. 4

Maſter Stanhope being a *Iuſtice of Peace*, and Surueyour of the *Dutchie of Lancaſter* was *detracted* with theſe words: *Maſter Stanhope hath but one Manour, and that he hath gotten by ſwearing and forſwearing.* It was adiudged, that theſe words were not actionable. Firſt, becauſe that they were too general; and thoſe words, which ſhall charge any man with an action, on which damages ſhall be recouered, muſt haue a conuenient certainty. Secondly, the *Defendant* charged not the *Plaintiffe* with *ſwearing* or *forſwearing*, for he might obtaine a Manour by *ſwearing* and *forſwearing*, and yet he did not procure nor aſſent vnto it. Alſo, words which maintaine an action muſt be directly applied to the *Plaintiffe* in regard of the damage, which he ſuſtained by the ſcandall. 5

If one impeach another, that he hath forſworne or *periured* himſelfe; that beares no action for two cauſes. Firſt he might be forſworne in vſuall communication, *Quia benignior ſententia in rebus generalibus ſeu dubijs præferenda eſt.* A milde interpretation is to be preferred in generall or doubtfull matters. Secondly it is an vſuall word in our paſſion & choller for one to ſay to another, *thou art a Villaine, a Rogue*, or *a Varlet, &c.* Theſe or the like words will 6

not

not maintaine an Action. For *Boni Iudicis eſt lites dirimere.* It is the part of a good Iudge to take away ſtrife, and cauſes of ſtrife. But if one ſpeakes to another, that he *is forſworne or periured* in ſuch a caſe; for ſuch words the Action is good, becauſe that it appeares by theſe words, that hee hath forſworne himſelfe in iudiciall proceedings.

7 *Sir Chriſtopher Wray Lord Chiefe Iuſtice* ſaid, that although ſlaunders and falſe imputations are to be repreſſed, for that many times *à verbis ad verbera peruẽtum eſt*, from words men come to blowes; yet he ſaid, that the *Iudges* haue reſolued, that Actions for ſcandals muſt not be maintained by any ſtrained conſtruction or argument, nor muſt they extend any fauour for their ſupport. Seeing they abound in theſe daies more then in times paſt; and the intemperance together with mens malice encreaſeth. *Et malicijs hominum eſt obuiandum.* They muſt meete and preuent mens malice. Beſides in our Law Bookes, Actions for ſcandalles are very rare; And thoſe which are reported are for words of eminent ſlander, and of great importance.

8 This moued the *Court of the Kings Bench* to denie a *Procedendo* to haue an Action of ſlaunder for calling one a *whore*, tried in *London*. For the *Defendant* had remoued it thence by an *Habeas Corpus* into that *Court*. And it was affirmed by the whole *Court of the Kings Bench*, that a cuſtome to maintaine actions for ſuch brabling ſpeeches is againſt law. *Licet conſuetudo ſit magnæ authoritatis, nunquam tamen præiudicat manifeſtæ veritati.* Although that cuſtome be of great authoritie, notwithſtanding it doth neuer preiudice manifeſt truth.

9 To ſay, that a man is detected for *periury* in any *Court* is not actionable: for an honeſt man may be detected, but not conuicted. And euery man which hath a Bill of *periury* againſt him exhibited, is detected. 37. *Eliz. inter Weauer Plaintiffe, & Cariden defendant.*

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To report, that a man hath killed his wife, and she aliue, the *Defendant* may therefore demurre and no action lies. But it is otherwise if she be dead. 39. *Eliz. in commune Banco inter Snag. arm. Plantiffe, & Gee Attorney de mesme le Court, Defend.* So one *Allen* hauing spoke these words of *Eaton* Plaintiffe: *He is a brabler and a quarreller, for he gaue his champion counsell to make a deed of gift of his goods to kill me, and then to fly out of the countrey: but God preserued me.* Vpon great deliberation and aduise, it was adiudged, that in this case the words were not actionable, for the purpose and intent of a man without an act is not punishable by law. *Vbi non est lex ibi non est transgressio quoad mundum.* Where there is no law, there is no transgression in the sight of the world. And although that for such a Conspiracy a man may be punished in the *Court of Starre Chamber*, that comes to passe by the absolute power of that *Court*, and not by the ordinary course of law. 10

In euery Action vpon the case for slaunderous words, two things are requisite: first, that the person which is scandalized be certaine. Secondly, that the scandall be apparant by the words themselues. And therefore if any one saith without any precedent communication, that *one of the seruants of I. S.* (he hauing diuerse) *is a notorious felon or Traitour*; there, for the vncertainty of the person, no action lies: and an *innuendo* an iteration or repetition of words cannot make him, certaine. As he *is sick of the pockes the French pockes*, this *innuendo* and iterating of the same wordes makes not the proper office which it ought; for it contends to extend the generall words being the *Pockes* to the *French Pockes* by an imagination of an intent, which is not apparant by any precedent words, whereto the iteration might be referred. And the words themselues must be construed *in mitiore sensu*, in the milder sense. To conclude, 42. *Eliz. en Bank le Roy entre Iohn Iames, Pl. & Alexander Rutlech Def.* 11

it was ſo reſoluted that the office of an *innuendo* a reiterating is to containe and deſigne the perſon himſelfe, or the very word which was certainly named before, and in effect was in place of a (*prædict*) the aforeſaid thing, or the aboue named perſon. But a reiterating or repeating cannot make a perſon certaine, which was vncertaine before, for it would be an inconuenience, if actions were maintained by an imagination of an intent, which appeareth not by the words, vpon which the Action is founded, but all is vncertaine, and ſubiect to deceiueable coniecture.

12 The *Iudge* muſt note the very words of *Detraction*, whether they be *Adiectiues* or *Subſtantiues*, for ſometimes *Adiectiues* will maintaine actions, and ſomtimes not. They are actionable, firſt, when the *Adiectiue* preſumeth an act committed. Secondly, when they ſcandalize any in his office, function or trade, whereby he gets his liuing. As if one ſaith, that *ſuch a man is a periured knaue*, there, it behooues an Act to haue bene committed, otherwiſe he cou'd not be termed *periured*. So if a man ſaith of an *Officer* or *Iudge*, that *he is a corrupt Officer or Iudge*, an action lies for both cauſes. Firſt, becauſe it implies an Act done. Secondly, it is ſlanderous vnto him in reſpect of his Office. But if one calles another a *ſedicious fellow*, a *theeuiſh knaue*, there, no action lies, becauſe the words import not, that he hath commited ſedition or felony, but they are *Adiectiues*, which import an inclination thereto.

Likewiſe, though the former words of a mans ſpeech were actionable vttered alone, yet if there follow after, a ſubſequent explanation of the ſaid words by the *Defendant* without delay or interlocution, they be not actionable, for the latter words extenuate and qualifie the former, and alſo expound the ſpeakers meaning, as *thou art a theefe, for thou haſt ſtollen my Apples or Hops out of my orchard*, which latter words mitigate the proper ſence

of

of this word *theefe*, which of it ſelfe (though generally ſpoken) would maintaine a brabling action. And it is the office of Iudges vpon conſideration of all the words, to collect the true hope and intention of him that ſpeaks them, without partiality or fauour, *Per Popham chiefe Iuſtice & totam curiam 44. Eliz. in Bank le Roy. Brittridge caſe.*

LINEAMENT. XV.

Obſeruations concerning detracting Libels giuen in the Star-chamber, and collected out of Sir Edward Cookes *Reports.*

IN the caſe of *L. P.* in the *Star-chamber Paſcha. 3. Regis Iacobi.* againſt whom the *Kings Atturney*, proceeded on his owne confeſſion, *Ore tenus*, for the compoſing and publiſhing of a certaine *Libel* in meeter, wherein *Iohn* then *Archbiſhop* of *Canterbury*, who was a Prelate of ſingular piety, grauity, and knowledge, and alſo *Richard*, late *Archbiſhop* of *Canterbury*, were both of them traduced and ſcandalized by deſcriptions and circumlocutions, and not in expreſſe termes. In the ſaid caſe theſe points were reſolued.

Euery Libell which is called *famoſus libellus*, or *Infamatoria Scriptura*, is made eyther againſt a priuate man or againſt a Magiſtrate, or publique perſon. If it be made againſt a priuate perſon, that deſerues a ſeuere puniſhment. For though the Libell be made but againſt one, yet notwithſtanding it incites all them of the ſame family, kindred, or ſociety to reuenge, and ſo tends conſequently to quarrels, & to the breach of the peace, and may be the cauſe of effuſion of bloud, and of great inconueniences. If it be made againſt a Magiſtrate, or any other publique perſon, that is a greater offence; for that concernes not onely the breach of the peace, but the ſcandall of the go-

uernement: for what greater ſcandall of the gouernement can there be then to haue corrupt or wicked Magiſtrates appointed and conſtituted by the *King* to gouerne his ſubiects vnder him? And there cannot be a greater imputation to the *State*, then to permit ſuch corrupt fellowes to ſitte in the ſacred ſeate of Iuſtice, or to haue any medling in, or concerning the adminiſtration of Iuſtice.

Albeit that the priuate man or Magiſtrate be dead at the time when the *Libell* was made, yet that is puniſhable: for in the one caſe it prouokes others of the ſame family, bloud, or ſociety to reuenge and to breake the peace. And in the other caſe the *Libeller* traduceth and ſlaundereth the State and Gouernment, which dieth not at all.

A *Libeller* that is called *famoſus defamator* ſhall be puniſhed eyther by *indictment* at the common law, or by Bill if he denies it, or *Ore tenus* by his confeſſion, in the *Star-chamber*: and according to the quality of his offence he may be puniſhed by fine or impriſonment, and if the caſe be exorbitant, by Pillory and loſſe of his eares.

It matters not, whether the *Libell* be true, or whether the party againſt whom it was made be of good report, or of ill report: for in a ſetled State of Gouernement the party grieued ought to complaine for euery iniury done vnto him by ordinary courſe of law, and not by any meanes to reuenge himſelfe, eyther by the odious courſe of *Libelling*, or other wayes. He that killeth a man with his ſword in combate, is a great offender: but he is a greater offender, that poyſoneth one; for in the one caſe he that is openly aſſaulted can defend himſelfe, he knowes his aduerſary, and may doe his endeuour to preuent him: but poyſoning may be done ſo ſecretly, that no man can defend himſelfe againſt it. Wherefore the offence is more dangerous, by reaſon that the offender cannot be eaſily knowne. And of the ſame nature is *Libelling*. It is ſecrete.

crete, and diſpoiles a man of his fame, which ought to be more pretious vnto him then his life: and it is very hard to finde out the Authour of an infamous writing. *Difficillimum eſt inuenire Authorem infamatoriæ ſcripturæ*; and therefore when the offender is knowne, he ought to be ſeuerely puniſhed.

Euery infamous *Libell* is eyther written or vnwritten, *aut eſt in ſcriptis, aut ſine ſcriptis*. A ſcandalous *Libell*, which is written *in ſcriptis*, is when an Epigram, Rime, or other writing is compoſed or publiſhed, to the note or contumely of another, through which his fame or dignity might be preiudiced. And ſuch a *Libell* may be publiſhed. 1. *verbis aut cantilenis*, by words or ſongs, as when it is maliciouſly repeated or ſung in the preſence of others. 2. *Traditione* by deliuerie, when the Libell or any copy of it is deliuered ouer to ſcandalize the party. *Famoſus libellus ſine ſcriptis*, an vnwritten *Libell* may be made firſt by pictures, as to paint the partie out in any ſhameful and ignominious manner. Secondly by ſignes, *ſignis*, as to faſten a gallowes or other reproachfull ſignes at the parties doore, or elſewhere.

And it was reſolued, *Michaell.* 43. & 44 *Elizabeth.* in the *Star-chamber* in *Hallywoods* caſe, that if any one findes a Libell, and would preſerue himſelfe from danger, if it be compoſed againſt a priuate man, the finder ought eyther to burne it, or forthwith to deliuer it to a Magiſtrate: but if it concernes a Magiſtrate, or any other publique perſon, the finder muſt out of hand deliuer it to a Magiſtrate, to the entent that by examination and induſtry the Authour may be found and puniſhed.

Libelling and calumniation is an offence againſt the law of *God*.

For it is written *Non facies calumniam proximo*, thou ſhalt not reuile thy neighbour. *Leuit.* 19.

Thou ſhalt not haue to doe with any falſe report. *Exod.* 23.

a *In cogitatione tua ne detrahas Regi, nec in ſecreto cubiculi* a Eccleſ. 10.

biculi tui diuiti maledices, quia volucres cæli portabunt vocem tuam, & qui habet pennas annunciabit ſententiam. b *Aduerſus me loquebantur qui ſedebant in porta & in me pſallebant qui bibebant vinum.* c *Filij ſtultorum & ignobilium & in terra penitus non parentes, nunc in eorum canticum verſus ſum, & factus ſum eis in prouerbium.*

b Pſal. 68. 13.

c Iob 30.

It is obſerued, that *Iob* was the mirrour of patience, as appeareth by his intemperate wordes, and became *Quodammodo*, after a ſort impatient, when *Libels* were made of him. Whereby it appeares, how forcible they were to prouoke impatience and contention. Likewiſe there are certaine notes whereby a *Libeller* may be knowne, *Quia tria ſequuntur defamatorem famoſum*, becauſe three things doe follow a notorious *Libeller*. 1. *Pranitatis incrementum*, increaſe of lewdneſſe. 2. *Burſæ decrementum*, euacuation of the purſe and beggerie. 3. *Conſcientiæ detrimentum*, ſhipwracke of conſcience.

LINEAMENT. XVI.

The concluſion of the fourth Circle, containing the Authours *parenetical* Charge *to common* Iuries.

COurteous countrey-men, vnderſtanding ſpirits, whoſe hap it is to be enrankt into impanelles, according to the auncient lawes and liberties of this our flouriſhing Common-wealth, yee haue heard with your externall eares (and I pray *God* that the ſame may be internally enrowled in your conſciences with eternall characters) euen *Princes, Iudges, Prophets, Apoſtles*, yea, and our Sauiour *Chriſt* himſelfe, all of them poſſeſſed with the powerfull gifts of the *holy Ghoſt*, to proclaime, to declaime, and to denounce (as Gods Heralds with holy Trumpets) decrees of death and defiance, of damnation with euerflaming vengeance againſt

gainſt the *Diabolicall Detractors* of the *Heauenly Deity*, and of his Diuine ſimilitude here on earth. Ye haue likewiſe heard, nay, ye haue beene *oculati teſtes*, cleere eye witneſſes, that the moderne lawes of our Countrey haue condemned *periuries* and *ſcandals* with *excommunication*, the moſt grieuous and greateſt cenſure, that the *Church* can giue, with *mulcts* and *fines*, with *impriſonment*, with *pillories*, with diſgraces worſe then death it ſelfe. παθων νηπιος εγνω. *The foole becomes wiſe and warie after miſerie*, or as our Engliſh prouerbe teacheth, *The burnt childe will take heede of the fire.* Let the precedent examples of other mens falles and follies exhort you to remember your *Chriſtian* dueties, and ſpecially now at this inſtant, ſince that yee are called and ſworn as preciſe *Patriots*, as choſen *veſſels of honour*, of an honourable corporation, to edifie, to doe your beſt endeuour towards the repairing of the *Lords Temple*, though it were but by tempering of Lime (whereto the Nobleſt is vnfit) by transferring of ſtones, by carrying of clay, ſand, haire, wooll, or rather then nothing, in conuaying of Oyſterſhels: ſo that ye be induſtrious in your charge, it ſufficeth for your diſcharge. But how is it poſſible for you to performe any ſuch ſeruice without preſumption, when as ye ſacrilegiouſly conceale your Countreyes cockle, your darnell, your droanes, your drunkards, and your *Detractours*? How is it poſſible for you to build vp *Solymi Rudera clara ſoli*, the ruinous wals of the *Church Militant*, when as ye offend the *Arch-builder* of the world with diſloyall thoughts, words, and workes? with exerciſing *Spiritualem nequitiam in cœleſtibus*, Spirituall wickednes in heauenly matters? with committing ſpirituall fornication againſt the *Maieſtie* of *Gods* ſpirit? How is it poſſible for you to eſcape vnpuniſhed, or not to be principall partakers of their faults and fines, of their ſinnes and penalties, whom ye wantonly ſpare for worldly reſpects? Alas, *It is pitie*, you ſay, *to preſent poore ſilly wretches, who tranſ-*

tranſgreſſe of meere neceſsity. It is more noble to giue then to take away, to ſpare then to ſpill. And for the great Ones, ye pretend that your cobweb is too thin to cub them in.

Fooliſh Pitie
Marres the Citie,

It is a ſaying not ſo olde as true. Beloued *Chriſtians*, beware of this Alchymie, beware of this ſophiſtry: for beleeue it as an Article of your *Creede*, that *ſinne is damnable vnder what colour ſoeuer it be ſhrowded.* Whether it be couered with clouts and ragges, or with a golden robe, let the *Monſter* be vnſtript, let *Achan* be accuſed for his theft, let *Ioab* be endicted for his ſhedding of innocent bloud, yea though hee haue taken Sanctuarie, and *caught hold on the hornes of the Altar.* Let *Semei* be brought
1. Reg. 2. *coram nobis*, for his rayling and reuiling. Let *Barrabas* be found, as a notorious felon. Enquire whether *Bigthan and Theres* haue committed treaſon againſt the
Eſter. 2. *Lords Annointed*, and whether the *ſonne of Salomith*, the ſonne of *Dibry* hath committed the like heynous crime againſt the *Lord* himſelfe in blaſpheming his *hallowed name.* And of what nature ſoeuer the billes are, that men preferre vnto you, follow your euidence, and find out the guilty, though they be proportioned as huge as *Gyants*: let not their high nor huge ſtatures diſmay and defile your vndefiled conſciences. The cauſe is none of yours. The iudgement is none of yours. But both belong vnto him that made you. Ye can doe no leſſe then endorce [BILLA VERA] vpon euident miſdemeanures, albeit with outward teares and inward bleeding griefes. For if *Saul* an Annointed *King* for ſparing of *Agag*, a priſoner Prince, had his *Kingdome of Iſraell* rent from his poſteritie for euer, euen by the *Lords* owne verdict, what ſhall be the guerdon of your indulgence, of your cunning concealement? *The reward of ſinne is death*, and the reward of bloudy or blaſphemous ſinne (ſuch as periury is) can be no other then perpetuall death.

Non

Non eſt bonum ludere cum Sanctis. There is no ieſting with oathes, no dalliance with *detracting* from Gods word. It is not Equiuocation or mentall reſeruation (*Iurani linguâ, mentem iniuratam gero*, I ſwore an oath by tongue, but I beare a minde vnſworne, as that young man *Hyppolitus* in *Euripedes* proteſted): It is not the *Popes* pardon or his detracting diſpenſation: it is not *Indian* golde; it is not a ſelfe flattering ſuggeſtion, nor all this worlds commodity, which can iuſtifie the curſed blot of blaſphemie, or rectifie the cancred bloſſomes of blaſphemous concealements. There is a *ſinne veniall*, which we call *treſpaſſe*; and there is a *ſinne vnto death*, a ſinne not to be forgiuen. Such is the wilfull and preſumptuous ſin of a mans owne witting conſcience, againſt the open face and illumination of the *holy Ghoſt*. And what if the ſinne of *Periurie* fals out to be this horrible and heauie ſinne? In what a plight are partiall *Iuries*? Therefore my Maſters, I could wiſh, that ye deliberate with Diuine diſcretion, before ye determine your verdicts raſhly in heat of fleſh and bloud. And to ſpeake more plainely to the purpoſe, I could wiſh as long as yee enioy this waighty place, in examining the defects and defaults of your Countrey, that ye proceed not, as many now-a-dayes do, to cenſure preſently after drinking, or *Tobacco* taking; but rather that ye beginne, continue, and conclude your proceedings ſoberly, grauely, and aduiſedly without temerity, timerouſneſſe, or affection. But what man, quoth the *ſpirit of Detraction*, can be ſo voyde of paſſion or affection? Then farewel kindred, farewel loue, nay, farewell life it ſelfe, if I cannot helpe my friend in neceſſity, or hurt my foe in oportunitie. *The Lord rebuke thee, thou foule ſpirit*, that goeſt about to make *Chriſtians* worſe then *Pagans*; in whoſe bookes it is written, that *Iuſtice hath neither father nor mother.* Shall we regenerated Chriſtians, that know *Iuſtice* to be one of the chiefeſt *Attributes* of the *Godhead*, and ſo highly regarded of his ſacred *Maieſtie*,

ſtie,that he ſpared not his *holy One*, his owne eternall *Word*,but gaue him ouer for a while to cruell death in reuenge of olde *Adams* ſinnes: ſhall we reſpect fleſh and bloud more then Gods Attribute? Shall we forfeit both our eyes to ſaue one of theirs? Shall wee loſe our owne ſoules and bodies to ranſome other mens corruptible bodies,or temporary fortunes? Better it is to cut off one member,then that the whole body boile in hot ſcalding lead. *He that loues his father and mother aboue me,is not worthy of me*,ſaith our Sauiour *Chriſt*. Shall we being put in truſt,deceiue the truſt that is repoſed in vs? Shall we become our owne caruers, and vnder colour of *Iuſtice* iniury the innocent? *Vengeance is Gods, and he will requite*. It is better,O reuengefull Spirit, to conceale the guilty,then to condemne the guiltleſſe. But, ye beloued of the *Lord*,I hope will ſo iudiciouſly behaue your ſelues in an equall ballance, without enclining to the left hand or to the right hand, that the Right ſhall ſtill take place, that the expectation of your *Iudges* conceiued of your fidelity and integrity,ſhall not be voyde and fruſtrate. Ye will demeane your ſelues,I hope,ſo zealouſly, ſo ſincerely in your proceedings, that the matter and not the man ſhall be the obiect of your internall eyes, your eyes of vnderſtanding; which I pray *God* to enlighten with his knowledge,to inſpire with the ſparkes of his *ſpirit*; whereby yee may diſcerne gold from copper,*truth* from *periury*, ſincerity from vanity,the ſonnes of *God* from the ſonnes of *Belial*, to the glory of his heauenly *Maieſtie*, to the comfort of his *Deputy* heere on earth, & to the diſcharge of your owne conſciences, which yee pawne and pledge for the ſecurity of your duety and diligence.

Diſcite Iuſtitiam moniti: & non temnite Diuos.

THE

THE FIFT CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT. I.

1 *The Authors ſcope in this Circle.*
2 *His inuocation to the Godhead, againſt his Ghoſtly Enimies.*

IN the precedent *Circles* I haue affoorded the Reader a taſte of my preſent purpoſe: in it I haue *coniured* the *ſpirit of Detraction*; fore-arming my ſelfe with the *ſpirits* of *Goodnes*, or to ſpeake Poetically, *Ægide Palladiâ*, with *Minervaes* ſhield, and ſo by deſcent diſcried the tree of *Good* and *Euil*; wherin I haue exerciſed my declining will, with excellent exorciſmes of *Michaels* myſteries; and alſo I haue therehence de- 1

ſcended, as it were by ſteps and degrees, to the pedegree of thoſe degenerate *ſpirits*, which gape after mans damnation, euer ſince our deiection from that *Paradiſe* of free-will, being but the myſticall meanes of olde *Adams* probation; and particularly I haue canuaſed the ſaid *ſpirit of Detraction*, that domineeres it in all places, at Ordinaries, at Feaſtes, at *Tobacchonizing*, without curbe or checke; one while breathing forth blaſphemies againſt his *God*, that will not holde him guiltleſſe; another while poſſeſſing the ſoules of our reprobates (like vnto thoſe of *Ahabs* falſe Prophets) ſo that they broach out whole pipes of poiſonous *periuries*, paradoxes, ſlaunders, and ridiculous girdes in the derogation, nay, in deſpite of the meeke and milde *ſpirit of God*, whom they force to depart away out of their (*quondam* baptized) conſciences, being very forrowfull to ſee their hardened hearts, and to ſee his holy gifts beſtowed in vaine. But our *Fathers* determinate *will be done, in earth as it is in heauen*, that hath ſealed vp the certainty and number of the *Elect*, before this world was made by his *word* and wiſedome. And now that the *ſpirit of Detraction* ſtands forth to be arraigned at the barre of vnderſtanding, let no man blame me, if I lay out Truth it ſelfe in euidence againſt him, as well to conuince him preſent, as alſo to confound his abſent adherents, acceſſaries, and abettours, which together with the aboueſaid diuelliſh euils, make no conſcience in this licentious age with the *Gyants* of olde time, to raiſe and roule vp mounts againſt the Heauens, with *Prometheus* to rob God of his right, to father his workes of higheſt honour vpon the Father of lies (and according to the nature of baſe *ſpirits* (which cannot eleuate themſelues to the Spheare of ſpeculation) to ſtand in greater feare of the *Diuels* ſuppoſed realty, then to become rauiſhed with the louely *Maieſtie* of the euerliuing *God*, who with one blaſt can tumble downe ſuch *detracting Clinickes* into the abiſme of eternall night, where their

Chymiſt

Chymiſt God inhabites, without hope of redemption.

In execution of which important charge, I doubt not but *Sathan* (whoſe miracles I annull) wil coniure vp many ſulphureous wits of both ſexs (nicking *Momes* and nipping *Niobes*) to ſcolde and ſcoffe, to raile and reuile at this worke of charity. *Cadmus* with his Serpents teeth grinnes many menaces. *Meduſa* with her prodigious art threatens to bang me and to ſtone me, and all becauſe I write the truth. O that I had *Perſeus* his vertue to conquere this terrible *Gorgon*. But why interpoſe I the fictions of Paynime *Poets* among the ſentences of holy Writ? *O heauenly Spirit*, be thou my *Perſeus*, lend me thy *Dauids* ſling, to encounter this Ghoſtly *Golias*, and this griſly *Gianteſſe*. Behold, how my ſpirituall Foe mounted on his iade of *Detraction*, dares me to the fielde: daunt thou him with thy potent *Word*, and his omnipotence will be impotent; caſt forth thy *Aarons* rodde, and his arrowes will be ſwallowed vp. While thy Grace ſhines on me, I ſcare no Magicke ſpels, no Serpents teeth, no Witches curſe. Let them draw my picture by *Pygmalions skill* in the pureſt Virgin waxe, & reuenge their wrath with ſharpe pointed needles, my heart ſhall neuer quaile: let them burne the ſame for an Hereticke (as thoſe of *Tholouza* burnt their Kings) I wil not feare what man or *Diuell* can do to me; not although they diſgorge vpon mee their bane of Baſiliskes, nor though they diſcharge their Pambicke volumes, or rather vollees of their Baſiliscoes; for the *God* of heauen is he that reigneth ouer all things, that ruleth all things, in all places, at all times. He, euen he it is, that is *All in al, the Glorious God that maketh the thunder*, the onely worker of powerfull miracles; to whom all Principalities, all Dominions, all powers, and all creatures, as well incorporall as corporeall, inuiſible as, viſible muſt kneele for mercy with honour, dread, and reuerence.

2

Lineament, II.

1 *How the Spirit of Detraction attributes the glorious workes of God vnto the Diuell.*

2 *That meas guiltie conſciences driue them to extoll the Diuell and his ſuppoſed power.*

IF men be *guiltie for blaſpheming the name of God*: If they be preciſely forbidden *to haue any dealings with falſe reports*: If *they muſt account for euery idle word*, all which I haue proued hithereunto; in what a grieuous caſe are thoſe wretches, which commit not onely all theſe vanities together, but likewiſe diminiſh, derogate, and *detract* in peremptory, proud, and preſumptuous manner from their great *Creator* his glorious appurtenances, his types of maieſty, and his titles of heauenly honour? In what a forlorne eſtate are they, which liue in the darkſome dungeon of *ſpirituall Ægypt*, and in the whoriſh brothelry of *ſpirituall Sodome*? How vnhappy are they, which leane ſo ſuperſtitiouſly vnto the leauen of our Phariſaicall Papiſts, walking a whore-hunting after ſtrange *Gods* both in bodie and ſoule? With both theſe the moſt part of the world obſerue *the Spirit of Detraction*, with the principall members of the body; with their tongues they *detract*, with their eares they luſtfully liſten, with their hearts they conſent, ſucking (like ſpungeous, or hydropicke bodies) all corruptions whatſoeuer: with the principall faculties of the ſoule, with their reaſons, willes, & memories they hatch, foſter and reiterate ſuch blaſphemous paradoxes; *No croſſe nor loſſe can chance, but the Diuell ſent it. No ſigne nor ſigh can happen, but the Diuell ſent it. The Diuell* (ſay they) *is the onely Emperour of hell, king of the Planets, Starres, and Meteors, and alſo abſolute Prince of this earthly world.* Theſe

are

are the ordinary ſpeeches diuulged at our Ordinaries. No Tauerne but is full of this helliſh ſtuffe. No conference but the Diuell by ſtealth gets in his curſed name.

What eares could not glow at theſe runnagate reports? What heart would not burne at theſe vncharitable conceits? What ſcholer of worth would not ſet out his talent to aduantage, his learning in print, in hearing the *Archangels* honour extenuated, and the *Dragons* horne exalted? Truly for my part, (though inferiour to many *Phinehees* in zeale and deuotion) I cannot ſilently ſuffer theſe ignominious iniuries againſt the *Lord my Sauiour*. O men of little faith, nay rather of no faith! your diffidence and diſtruſt in ſpirituall matters wrought and brought in all theſe fables and fooliſh fopperies. The more wicked ye be, the more ye feare, and the more ye feare, the more phantaſies run to your headleſſe braines. Your guilty conſciences feared with the ſcorching fire of your iniquities become ſo appalled, that ye quake and ſhake, like aſpen leaues; ye feare the moone-ſhine in the water, ye feare your owne ſhadowes, and tremble with the Maieſtie of *Gods* iudgements, as malefactors going to execution, or as that Gentleman of *Padua*, who ouer night hearing that he ſhould be put to death the next morning after, tooke ſuch an inward conceit (though this was but a falſe alarme) that the next morning his youthfull haire was ſodainly conuerted into a ſiluer colour. Spirituall courage deſcendes from heauen: ſpirituall cowardize ſprings from fleſh and bloud corrupted with blacke melancholy, the *Diuels* breath thickned to a peſtilent exhalation. Wherehence weake men begat that venefique verſe:

Flectere ſi nequeam ſuperos, Acheronta mouebo.

If heauen heares me not, I'le downe to hell.

LINE-

Lineament. III.

Proued out of the Booke of Wiſedome, *that mens guiltie conſciences cauſed them at firſt to feare* Bugs *and* Spirits.

TO confirme the premiſſes, I will lay downe before you the opinion of that wiſe man, which wrote the booke of *Wiſedome*, which likewiſe proues, that feare was the chiefeſt inuenter of the Diuels miracles and ſtrange ſights.

Wiſd. cap. 17. *VVhile they thought to be hid in the darkneſſe of their ſinnes, they were ſcattered abroad in the very middeſt of the darke couering of forgetfulneſſe, put to horrible feare and wonderouſly vexed. For the corner where they lay hid, might not keepe them from feare, becauſe ſounds came round about them, and vexed them, yea many terrible and ſtrange viſions appeared vnto them.*

They were ſometimes chaſed with monſtrous apparitions, and ſometimes they ſwooned as their owne ſoules had betrayed them: for an haſtie feare, and that was not looked for, came vpon them.

They were all bound with one chaine of darkneſſe: whether it were a blaſing wind, or a ſweete ſong of the birds among the thicke branches of the trees, or the vehemencie of haſty running water, or great noyſe of the falling downe of ſtones, or the running of playing beaſts, which they ſaw not, or the mighty noyſe of roring wild beaſts, or the ſound that anſwered againe in the hollowneſſe of the mountaines: which we call Eccho, *theſe terrible things made them ſwoone (for very feare.)*

Lineament. III.

How mens guiltie conſciences made them to miſtake the truth, and to become afraid of things meerely naturall.

SOmetimes naturall things (becauſe they are vnuſuall and ſeldome ſeene) doe affright and aſtoniſh our weake conſciences, as if we had ſeene a *Spirit*, ſpecially, if they happen in the night time, when we ſit darkling, or if we paſſe by any Churchyard, or where any man was lately killed or hanged. Sometime the very ſudden talking about ſuch ſtrange apparitions in the nights doth produce a ſudden alteration in our vnſetled minds, and the rather, if we know our ſelues guiltie of ſome deadly ſinne, as of adultery, malice, or ſuch like. Yea, *Papiſts* by reaſon of their ſuperſtitious legends, which their *Confeſſours* and graue Fathers haue ſo firmely euen with their nurſes milke imprinted in their thoughts, I ſay, theſe credulous people by Gods iuſtice are confounded with ridiculous toyes, & otherwhiles with their owne conceit, according to that, *They feared where no feare was*. Becauſe they ſtop their eares from hearing the *Goſpell*, and ſhut their eyes from reading the truth, therefore doth *God* ſend ſuch light things to terrifie their vnrighteous hearts. When we pray vnto our *Creator*, they pray vnto Creatures. When we craue to be holpen by the onely helper and *Sauiour* of the world, *Ieſus Chriſt*, they pray vnto them, that ſometimes were ſinners here on earth, truſting in Beads, Crucifixes and other ſtocks or Idols, reiecting ſpirituall light and ſpirituall comfort. As for example, I remember about eight yeares ago, in paſſing ouer the *Pyrenees* betwixt *France* and *Spayne*, when I and others then in company hauing loſt our way, and alſo being benighted and fearing to be aſſaulted by wild beaſts began to draw

out our weapons for feare of the worſt, a certaine *Seminary* ſcholer newly come from *Doway*, armed himſelfe with his *Beades*, putting them about his necke, and ſaying vnto vs, that he cared not for all the *Beares* of the world, as long as he had thoſe Beads about him, which as he alledged, were conſecrated by the *Popes* owne handes. Whereby a man may note to what ſuperſtition and follies this ſect is drawne, that from the *Spirit* of *God* they betake themſelues to earthly hopes. No maruell then that they are alſo blindfolded in attributing ſuch beleefe to *Goblins* and *Sprights*.

The ſimpler ſort when they behold but a firedrake, a flaming meteor, the ſhooting of the ſtarres, or candles about dead mens ſepulchers, (which indeed are no other then ſulphureous exhalations.) Preſently they giue out that they ſaw Sprights or Diuels. And if they had not ſodainly croſſed themſelues, they had beene taken *tarde* and ſlaine.

Others haue beene put to great feare by looking on ſhining worms, on bones of newland fiſh, or on a kind of rotten wood, which ſhine very bright in the night time.

Some againe haue trembled in their beds at the ſudden rumbling and noyſe, which Cats, Rats, or Mice haue made in ſearching for their prey: or at the ſtirre and coile which diſguiſed ſprights haue cauſed. Many pageants haue beene practiſed with the benefit of the night to the great terrour of them, that were not very wiſe: ſome haue wrought wonders, by walking on the water vpon ſtilts, I meane vpon deepe waters, as others haue walked with large ſoles of corke.

I haue likewiſe heard of ſome Conicatchers that went currant for *Coniurers*, who to gaine themſelues eſtimation among fooles, haue purpoſely in the fields placed in a darke night creuiſes or tortoiſes aliue with burning candles on their backs, onely to make them beleeue that they were creeping Diuels.

Some

Some haue taken *Echoes* for *Sprights*, as he of whom it is reported, that a *Goblin* had welnigh cauſed him to be drowned, whereas indeed it was no other then the rebounding or reflecting backe of his owne voyce. For when he asked a farre off: *Can I paſſe ouer?* the *Echo* anſwered, *paſſe ouer*.

Many men haue beene abuſed by meanes of knaues voyces entonneled in long reeds or canes, which altered the tune of their voyces.

If our iudgement, vnderſtanding, and ſences being ſound and whole be thus deceiued and deluded with ſuch a deepe apprehenſion of feare; much more muſt we thinke, that they will enduce vs to blabbe out prodigies and monſtrous wonders, if they were depraued and hurt in their Organs, ſpecially in their braines.

LINEAMENT V.

A merry ſtory borrowed out of Peter de Loiers booke of ſpecters, *ſhewing how a* Traueller *was frighted in paſsing by a gallowes.*

IN the Countrey of *Maine*, there was a fellow, a notorious theefe and murtherer, well knowne vnto all his neighbors, who by the ſentence of the *Lieutenant* for criminall cauſes was committed at *Mauns*, and condemned to be hanged and ſtrangled, and was ſent from thence backe to his owne *Village* wherein he dwelled to be executed, and there to be ſet on a *Gibbet*, ſtanding vpon the high way from *Mauns*. Some few daies after his execution, a certaine man trauelling that way where his bodie hanged, found himſelfe very ſore wearied, and laid to reſt vnder a tree not farre from the *Gibbet*. But he was ſcarce well ſetled to his eaſe, when ſuddenly behold there commeth by another paſſenger that was going towards *Mauns*, and as he was

right ouer againſt the gallowes, where the dead bodie hanged, (whom the partie knew well when he was aliue) he called him by his name, and demaunded of him, with an high and loud voyce (as ieafling at him) if he would goe with him to *Maunds*. The man, that lay vnder the tree to reſt himſelfe, being to go to *Maunds* likewiſe, was very glad that he had found company, and ſaid to the other; *Stay for me a little, and I will go with you.* The other to whom he ſpake, thinking it was the dead theefe that ſpake vnto him, haſted him away as faſt as he could poſſible. The man vnder the tree ariſing vp, ranne after him as faſt, with a deſire to ouertake him, and ſtill he cried, *ſtay for me, ſtay for me.* But the other had not the leaſure, for his feare had ſet him in ſuch a heate, thinking ſtill that the dead theefe followed him at the heeles, that he neuer left poſting till he was quite out of breath.

But for a while I will leaue off ſuch conceited ſtories, leaſt ſome ſeuere Cenſour ſuſpect me for an Heretike in vtterly denying the Diuels power, which our righteous *Lord* hath left vnto him, as to the executioner of his iudgements.

LINEAMENT, VI.

1 *Whether in time of* Popery *the* Diuell *appeared to* Conjurers *or* Witches.

2 *Why now adaies the* Diuels *apparitions are ceaſed among the* profeſſours *of the* Goſpell.

3 *The Authors opinion touching his viſible illuſions.*

1 NEuertheleſſe, if we may beleeue ancient Hiſtoriographers, the *Diuell* commonly haunted diuers ſimple wretches in times paſt, when *all the world wondred after the beaſt of the Sea vpon whoſe ſeuen heads was the name of blaſphemie*: I meane, when our fore-parents worſhipped *the high Prieſt of the ſeauen*

Apoc. cap. 13.

ſeauen hilled Citie by the Tyrrhene Sea. And as our *Royall Phœnix* recordeth, *after diligent obſernations of ſeaſons, dayes, and howres by theſe reprobates, circles were made triangular, quadrangular, round, double, or ſingle according to the forme of apparition which they craued. Likewiſe two principall things in that errand might not be ſpared: holy water, whereby the Diuell deludes the Papiſts, and ſome preſent of a liuing thing vnto him.* Heere likewiſe (*Right vertuous Prince, Great Brittains Beauclerke*) like as the Moone deriues her light from the reſplendant Sunne, and as the *Macedonian* ſouldiours ſecurity proceeded from their *Monarches* ſafety, *Ex Alexandri ſpiritu omnes ſuos ſpiritus ducebant*: ſo preſume I to fetch the true Lampe of this Treatiſe from your immortall booke. For this cauſe I craue humble pardon of your *Imperiall Maieſtie* for my ambition in borrowing (like *Æſops* crow) ſome of your ingeniousplumes to grace my ragged ſtile.

King Iames *in Demonolog.*

In thoſe daies it ſufficed not the Diuell to haue indirectly the rule, and to procure the perdition of ſo many ſoules, by alluring men to vices, and to the following of their appetites, but alſo he abuſed theſe ſimple wretches, in making them directly to acknowledge him for their maſter. Euerie man ouer whom he had the rule, he tempted according to his complexion and knowledge; and ſo whom he found moſt ſimple, he plainlieſt diſcouered himſelfe vnto them. For he being the enemie of mans ſaluation, vſed all the meanes he could to entrap them ſo farre in his ſnares, that they might not euer after (ſuppoſe they would) ridde themſelues out of the ſame.

King Iames *in Demonolog.*

But now-a-dayes *Popery* being vnmasked and vncouered to the view of all the world, through the brightnes of the Goſpell, *Sathan* is either cub'd vp really in hell in the bottomleſſe pit for a time, or confined herehence for a while into other habitacles, as *Lapland, Finland*, or into the healthfull coaſt of *Biarmia* vnder the *Northerne pole*,

where people liue in greateſt Barbariſme and ſimplicity. Euen as *Apolloes* Oracles in *Greeee*, ceaſed at the paſſion of *Chriſt*, by reaſon of the *Apoſtles* preaching in thoſe parts: ſo doubtles in theſe dayes, *the woman clothed with the Sunne*, the Catholike Church (that was fled into the wilderneſſe, and perſecuted with a long laſting warre by the *Dragon* and his Angels) being now victoriouſly returned into theſe North-weſt partes of the world, the *Diuell* in deſpaire is retired into his darkeſome Cell, or farre from among vs; where, notwithſtanding that he lies malecontent, and perhaps fettered that he cannot really breake forth, he tranſports ſometimes his poyſonous power, *and caſteth out of his mouth water after the woman, as it were a flood* to drowne her: there, in hell he hath his capitall reſidence, and ouerlookes by his ſpirits of ſinne into the ſoules of fleſh and bloud: like as the *Antichriſt* reſiding *in the great Citie, ſpiritually Sodome and Ægypt*, transferres by his *Ieſuiticall* ſpirits, *vncleane ſpirits like frogges out of the Dragons mouth*, and other meſſengers of falſe propheſie, cloudes of wonders, ſuppoſed miracles, Bulles, Indulgences, and detracting lies for the confirmation of his forlorne flocke in Æquiuocations, blaſphemie, and blindneſſe of vnderſtanding. For as the Reprobate and naturall man cannot apprehend thoſe things which are aboue nature, nor will he beleeue that there are any ſpirits good or euill: ſo the ſimple or ſuperſtitious perſon, partly with feare, partly with Popiſh policy is drawne to ſuch ſottiſh credulity and lightnes of beliefe, that he takes Knaues for Diuels, and Coni-catchers for Coniurers.

Apoc.12.

Apoc.ibid.

Apoc.18.
Ibid.cap.16.

To end this Section of the *Diuels* appeareance, I beleeue that ſome, yea that many things concerning his viſible formes are but lies and fictions of men, inuented eyther for ſome cauſe that moued them, or at leaſt wiſe for their ſports and paſtimes. Otherſome contrariwiſe haue beene true, as appeares by many examples and euents, which

which none can denie; as that *Spaniard* alleadgeth: *Algunas y aun muchas yo creo, que deuen de ser mentiras y fictiones de gentes, inuentadas o por alguna cosa, que les muene o alo menos por su passatiempo. Otras ay que son verdaderas, como parece por muchos exemplos y succesſos, que no pueden negar se.* No good *Christian* can denie, but that the Diuell did possesse those men, whose bodily humours by gurmandize or their peruerse wils were depraued and infected, as is to be seen in the *Scriptures*, where likewise he was suffered by our Sauiour *Christ*, to enter into the *Heard of Swine*. But my question at this time is, whether that power of his be suppressed, now that *miracles* are ceased? For then God caused such strange actions to ensue, whereby his Gospell might be confirmed. Surely in my iudgement, where the Gospell flourisheth, there the Diuell dares not draw nigh: and if he appeared according to the relation of such as wrote of his miracles, he neuer appeared but vnto them (who like vnto *Caine* vtterly dispaired of Gods grace) to simple wretches, and to grosse headed folkes. His chiefest plot and practize is to vndermine the reasonable *will*, and to seduce men from the operation of Goodnesse. For this cause he is called the *Accuser*, the *Prince of the aire*, the *Prince of this world*, that is, the great spirituall *Tempter* of Mankind, for whose sake this world, and all the creatures therin were made.

Torquemada en iar din de flores curiosas. Colloquio tercero.

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LINEAMENT. VII.

1 *How* Popiſh Shaueling*s inuented the vſe of common* Coniurations *and fictions, in policy for the greater efficacie of their Idols, Holy water, and Maſſe-monging; wherein the weakeneſſe of their* Holy water *is ſhewed.*

2 *That they coined lies of purpoſe to confirme their ſect, namely, in* Luthers *life time, of* Luthers *death.*

3 *A note deliuered by the Authour touching the Diuels reall power.*

BVT here our *Popiſh* miraclemongers wil obiect, that the *Diuell* cannot be coniured without *Maſſes*, *Holy water*, or charmes of a conſecrated perſon. The *Diuell* (ſay they) will not obey any of our Religion. O generation of Vipers! Is not the fulneſſe of your ſacriledge come in before the *Lord*? Are not the Bulles of *Baſan* ſo fat, that they cannot hold out any longer? Yea euer ſince Printing roſe vp by the mouthes of babes and infants the *Lord* hath confounded your quirks, quillets, and tranſubſtantiate quiddities. Your fat lieth in the fire, your *Maſſes* bring in but ſmall maſſes of money. Your *Holy water* is become dead like a ſtinking ſtange. The glorious brightneſſe of *Chriſts* comming, the forerunning word of euerlaſting life hath almoſt abated all your lying wonders, your coniurations, yea, and your chiefe Patron of policie; onely for the triall of the *Elect*, ye are permitted, diſpenſed, and tollerated to dwell among vs, as the *Chanaanites* and *Philiſtines* amidſt the *Iſraelites*. Ye are permitted, as the miniſters of *Sathan* to tempt *Chriſts* flocke, that the great *Iudge* may commend their conſtancy. Neuertheleſſe I am ſory (I ſpeake after fleſh and bloud) that your ſtinges, according to our Acts of Parliament, *voce populi Chriſtiani*, being *voce Dei*, are not quite aboliſhed.

This ſting a graue and a great man of this Kingdome felt, when he was ſeduced to ſend ouer Sea his ſonne, that lay

lay poſſeſſed with the ſpirit of frenzie. The ſpirit of falſhood made him beleeue, that *holy water* and *maſſe*-hearing would chaſe away the *Diuell*, if it were a *Diuell*. At *Pont y Muſſon* in *Lorraine* it was my hap to meete with the ſaid diſeaſed Gentleman in an *Engliſh* Prieſts houſe, where he ſoiourned, his friends expecting his deliuerance by the Spirit of illuſion, by vertue of the *Maſſe* and of the *ſanctified water*. But all the fat fell in the fire, and he poore Gentleman left ſtill vncured, hauing formerly bin bound in a cradle, beſprinckled with *holy water* in time of *Maſſe*, and ſo continued bound for three dayes together in the Church. A moſt fearefull vſage, able to driue a whole man out of his wits. His friends hearing at length that the matter fell not out correſpondent to their expectation, they ſent him to *Padua* for the tempering of his braine, by the Phiſitians of the body, where I met him againe with his *Curator*, who told me the whole buſineſſe and circumſtance, and how the ſpirit would not be diſlodged for all their holy water. Now their generall opinion was, that eyther it was a ſtubborne *ſpirit*, vnremoueable by exorciſmes, or elſe the patient was ſicke with extreme choler or melancholy.

Likewiſe to confirme their falſe doctrine with falſe miracles by the *Diuels* inſtinct, they coined many fictions, and ſuch as the eares of the *Elect* would glow to heare. Theſe fopperies, as treacherous ſpirits out of *the woodden horſe of Troy*, our ſubtle *Sinons* coniure vp for worldly reſpects, and chiefly, leſt their *Pontificiall* purple robes or ſcarlet habites be altered to another colour of a baſer graine. Among many *miracles* in their lying Legends, they recorde, that a *Religious woman* hauing put a ſanctified hoaſt into her hiue of Bees to make them fruitfull, in ſteed of increaſe found a little Chappell of Hony and Waxe built in the hiue, with doores and windowes, with an Altar, with a Steeple of Belles, and alſo that the Bees had laid the hoaſt vpon the Altar, with melodious

noiſe flying round about it. Thus the *Diuell* ſometimes playeth the part of a *Mountebanke*, venting out his counterfeite wares vnder the faire colour of *ſanctification*, ſome othertimes he ſeemes to raiſe vp himſelfe really at ſinfull mens commaunds, and all for the eſtabliſhment of *the ſcarlet coloured beaſt*, the *Pope* and his *Cardinals*, whoſe Kingdome he wots well cannot chuſe but decline without ſuch traſh, trickes, and trumperies. And for their concealements he beates this ambitious leſſon into our *Canoniſts* heads, that *it is ſacriledge to reaſon about the Popes deedes, whoſe murthers* (ſay they) *are excuſed like Sampſons, whoſe theſts like the Hebrewes, whoſe adulteries like Iacobs.*

D. 40 Non nos Gloſſ. §. quis enim.

2 After mens deathes the *Diuell* eyther by himſelfe, or by his agents, wicked worldlings, ſeemes to appeare vnder the perſon of a *Samuel*, and will not be coniured back without ſuch *Popiſh* bables; thereby ſetling his Reprobates in their reprobate natures. But moſt of all I cannot but wonder what phantaſie poſſeſſeth men, when they publiſh miraculous lies, derogatory to their credites, that be liuing, and able in their liues time to retort the whetſtone vpon them. Surely I can deuiſe none other excuſe on their behalfe, then that ſuch miracles of ſtrange ſights were inuented by them of Diuelliſh policy, to make their profeſſion famous among the ſimple, and on the other ſide to withdraw the *Proteſtant* from the true worſhip of God. As for example; the Diuell forſeeing, that by *Luthers* preaching he was like to loſe many of his gueſts, euen in *Luthers* life time, ſoborned one of his falſe Prophets to ſet out a booke in print of *Luthers* death. The ſame very day when *Luther* died (as this *Homeromaſtix* reported) many that were poſſeſſed of Diuels in a towne of *Brabant* (which lay diſtant from the place where hee was ſuppoſed to die, aboue three hundred miles) were ſuddenly deliuered, and not a long time after repoſſeſſed againe. And when it was demanded of the Diuels, where they

they had beene? They answered, that by the appointment of their *Prince* they were called forth to *Luthers* Funeral. Which likewise was proued to be true, because a seruant of *Luthers*, that was in his chamber when hee died, opening the casement to take the ayre, saw a great number of vgly Spirits hard by the window, leaping and dancing. Afterwards when *Luthers* body was laid in his graue, presently there arose a tumultuous noise and terrible sound, that the earth seemed to moue. The next night after they heard a louder noise then before about his Tombe. For which cause in the morning they opened his Tombe, where in stead of his corps they found but a foule sauour of brimstone.

The copie of which Pamphlet, when *Luther* read, he subscribed these wordes: I am sory that *God* is iniuried by this fiction. Otherwise I can but smile at the *Diuels* malice, wherewith he and his complices the *Papists* pursue me. It is strange to see with what impudence these iugling Priestes dare diuulge such a notorious lie of him, whom his owne neighbors and Countreymen know better then they or any other forrainers. This I can testifie, that throughout all *Germany*, where I trauelled, his memory is blessed, his birth-day solemnized, and himselfe reputed for a second *Elias*. But (as I said before) our Idolatrous Enchanters in policy inuented this fable for the glory of their *Hierarchy*, which God peruert like *Achitophels* deuises.

Hereby we gather, that most of our *Conjurations*, lying miracles, and foolish fables were deriued from the *Papists* for the corrupting of the simpler sort, and that of right *Coni-catchers* are termed *Conjurers*, and wizards witches. Onely they differ in this, that the *Coni-catcher* and Wizard receiue their knowledge by an infolded or implicite suggestion in their braines from the Diuell; and that the *Conjurer* and Wtich reape with the Diuels sickle more openly; yet both of them ioyne in the effect, to deceiue

and to make a prey of our vnderſtanding.

3 But here I muſt tell you one thing worthy the obſeruation, that euen as the *Papiſts* will not ſee their myſtical *Antichriſt*, (*though that which with-held his publique reuiling till this time be in a manner taken out of the way*, to wit, *the glory of the Romane Empire*) no more then the *Iewes* would ſee their *Meſsias*, (though likewiſe that which withheld his reuealing til his deſtinated time was taken out of the way, to wit, that *the Scepter ſhould not depart from Iuda, nor a Law-giuer from betweene his loines, vntill Shiloh came*, which was Chriſt): ſo we of the reformed Church beſotted with childiſh credulity will not beleeue the truth, though it be felt with handes, (as they ſay) and ſhewed vs by demonſtrations infallible, that *Coniurers* and Wiches can act no miraculous matter of moment at all (their chiefe Maſter himſelfe being but a lier and impoſtor) how ſoeuer Frier *Bacon* with his *brazen* head (which he purpoſed to ſet vp in *Salisbury-plaine* for the eighth wonder of the world) and the *Popiſh* Idolaters with their *Maſſe-monging* and *Holy water* went currant for graund *Coniurers* in olde time: *Becauſe they receiued not the loue of the truth, that they might be ſaued, therefore God ſends them ſtrong deluſion, that they ſhould beleeue lies.* Wherefore let the faithfull accept this for a caueat, that when the *Diuell* takes vpon him to become terrified with the beſprinckling of *Holy water*, with ſteele, or with the thundring *Bulles* of a *Maſſe*-Prieſt, he doth it onely of a politicke ſtratageme to confirme his adherents in ſuch vaine fooleries, after the example of *Tomyris*, who fained her ſelfe with all her troupes to flie, that thereby ſhe might entangle *Cirus*, and giue him the greater foile. Whereto alludes that notable ſaying of our ſage *Solomon*, *He walked among the Papiſts by childiſh and affraying terrours, to mocke and accuſe their childiſh errours.* Yea, he walked among them the more familiarly vnder the baſtard names of *Larum*, *Lemurum*, *Deorum Penatum*, *Lar-*

2. *Theſſ.* 2.

2. *Theſſ.* 2.

King Iames *l.* 2. *Demonol. cap.* 7.

Laruarum, Dryadum, &c. outwardly seeming to care for their temporall profit, when as in truth his purpose was inwardly to worke them harme in their soules and consciences, that their wils and spirituall natures might be peruerted like vnto his.

LINEAMENT. VIII.

1 *That true* miracles *were but lent by the* Lord *to the* Primitiue Church *for confirmation of the* Gospell *which accompanied the said* miracles.

2 *How in their steed false* miracles *crept into the Church with the* Antichrist *in the time of the great Apostasie.*

3 *The Diuels synode for employments of his hell-sh* spirits.

4 *The* Authours *digression shewing that the Diuels shape was not reall but delusiue to deceiue the eye sight.*

5 *How men by his spirituall insinuations became his agents here on earth.*

6 *The Diuels craft to continue men in their* Detractions.

MIracles were rife in the *Apostles* time at the first preaching of the *Gospell*, yea and many yeares after, euen as Reuelations were also common at the first promulging and publishing of *Moses* law. But afterwards through mens curiosity, arrogancy, and negligence they ceased like as the vrime ceased for a long time after *Iosuahs* age. The chiefe end of *Miracles* was lent by the *Redeemer* of the world to reconcile mens mindes vnto the puritie of the doctrine, which at the same time he sent to beare them company. Their end, I say, was that their energy and efficacy might moue mens steely hearts to relent and repent them of their abhominations; which preuailed in all those whom *his prouident Father* had sealed vp to be saued from the beginning. Whereby we may obserue, that the vertue of true miracles sprang from the goodnesse of the doctrine, which then *the Lords great Ambassadour* grafted

towards the poſterities of the elect. So that this godly doctrine ſeparated ſuch miracles from the *Diuels* deceits, from natures operations, and from mens inuentions. Their mutuall concurrence confirmed the ſpectators in their reſolution, namely, that their preaching and teaching proceeded from the *glorious light*.

Apoc. cap. 2. Sithence which golden age of the *Goſpell* it pleaſed the *Lord* according to his vnſearchable will, and according to *Saint Iohns* and *Saint Pauls* propheſies to leaue his *Church* ſoiourning in the ſolitary wilderneſſe, perſecuted by the *detracting Dragon*, to ſuffer his two witneſſes the true records on earth of the lightſome word that was incarnate for our ſaluation, to be mangled, martyred, and maſſacred in *the Citie of the ſpirituall whore*, *2. Theſſ. cap. 2.* and ſo to permit a generall defection and *departure from the faith* at the entrie of the *Antichriſt* into the World (which continued well nigh eight hundred yeares) and the true doctrine failing, true miracles failed. Which when the *Diuell* noted, he laid hold on that vile oportunity of Apoſtaſie and generall defection of faith, and in ſteed of thoſe true *miracles* he hatched falſe miracles according to his owne naturall diſpoſe, lying wonders, and brought *Apoc. cap. 18.* in *canonization* of *Saints*, whereof my ſelfe was an eye witneſſe in *Millaine* in the yeare 1603. adoration of ſinfull men, *maſſes* for the dead, *marchandizes of humane ſoules*, *Gods* of golden beads, of holy water, of crucifixes, and alſo old wiues tales, whereof the *Popiſh* Legends are as full, as euer *Diomedes* his ſtable was of prodigious dung. Many miracles were fathered vpon giddy headed people in their death beds, when good men through extremitie of torments haue ſpoken, they knew not what. They record, that the Virgine *Mary* deſcended dow from heauen, to giue *S. Fulbecke* her breaſts to ſuck, while he lay ſicke. Such another idle ſtorie old father *Darbiſhire* a *Ieſuite* ſometimes Chancelour of *London* vnder Biſhop *Bonner* told me in *Lorraine* of one *Throgmorton*, whom he

he peruerted at *Paris* to the *Romish* Religion.

Falſe miracles thus growne in requeſt, the Diuell fore-, 3
ſeeing, that his buzzards might breake out of his ſnares, except he found ſome other ſtratageme to entangle them, preſently conuocates a Synode or Councell of *Detracting Spirits*, not much vnlike to the Councell of *Trent* or the Cardinals conſiſtory, and there enacteth parts for ſeuerall ſpirits to act (yet ſo that the *Spirit of Detraction* attend on thē all) ſome he appoints to play the parts of *Hobgoblins*, or *Robbinggoodfellowes*; ſome he chuſeth to countenance the Clergy in their perking chaires, ſome to feaſt with the fooliſh pezants, who of the Italians were called *glifarfarrelli*, *mazzapengoli*, and of the Engliſh and Romanes *fairie folkes*, *lares*, *Dryades*, & *Hamadryades*; ſome to mocke monkes as horned *Satyres*. Some he ſubornes with fained ſhapes to appeare vnto groſſe headed folke. Whereas in very deed ſuch ſhapes are no more reall then *Euridices* Ghoſt, whom her husband *Orpheus* thought to apprehend, when in the end:

Nil niſi cedentes infœlix arripit auras. *Ouid. lib. 10. Metamorphi.*
Vnhappy he on nothing meets,
But on the ayre, which backe refleet.

When a man fortunes to ſee any ſuch ſuch ſtraunge 4
ſights, let him call to mind that they be but *deceptio viſus* a colourable miſt caſt forth by the *ſpiritual Dragon* to bewitch his vnderſtanding, or that his ſight is poſſeſſed with ſome ſuffuſion after ſleepe figured and ſymbolized with falſe viſions of ſmall atomes manifoldly colored, or elſe let him call to memory his owne imbecillitie of nature, which might be miſled eyther with an antipathy, or with exceſſe of choler, or melancholy, as when he is ſicke of a ſaffronlike iaundiſe, or when ſome groſſe glewy matter is gathered within the fleſhy ſinew of the eye. Doe not we reade in bookes of naturall Sience, that the 'ſenſible *obiect being more exceedingly excellent doth dull the ſence which is leſſe excellent*? doth not ſnow ſometimes grieue

our

our ſights? Doth not a candle of virgine waxe mixt with oyle of ſnakes alter the outward forme of the lookers faces, and cauſe the whole roome to appeare in ſhew of ſnakes? haue not we in our time ſeene artificiall looking glaſſes formed by cunning Optickes repreſenting many miraculous faces to one onely obiect? Doth not a compoſition of *Aqua vitæ*, Brimſtone and Salt make the ſtanders by to ſeeme pale colored. To this I adde that we ſeeme to ſee ſometimes fiery Dragons, Beares, and monſtrous meteoures in the clouds: when as in truth the ſame are but moyſt vapours mounted vp from the earth into the ayre, not hauing any ſuch ſhapes, but only ſuch changeable impreſſions as the Chameleon-like ayre affoordes them. Let him alſo conſider how diuerſe honeſt men haue miſtaken knowne waies in a myſtie day. The reflection of the Sunne beames haue ſundrie times bedazeled our eye ſights: So we ſee thinges which are neere vnto ſcarlet to ſhine red. Much more muſt we conceiue of *Sathans* craft, who hath beene experienced in pollicie euer ſince the beginning of the world. He cannot chuſe but exceede the wiſeſt Philoſopher in worldly skill, by reaſon that hee is not clogged at all with a maſſie bodie of fleſh and bloud, as we are; for this cauſe I ſay *Sathan* ouerlookes more eaſily into the ſecrets of nature, and practiſeth them with greater promptitude and agilitie againſt vs, when for our vnworthineſſe or weakneſſe God leaues our inward man naked, not vouchſafing to cloath him with the habillements of grace. Howbeit, for all that the Diuels knowledge is great, yet we muſt deeme it but coniectures and geſſes, which God oftentimes ouermaſtereth, checketh, and changeth, becauſe we might know that he alone is powerfull and true.

5 To returne where I haue digreſſed, *Sathan* (becauſe that we might ſee how he hath more ſtrings to his bow then one, and knowes more waies into the wood then one)

one) employeth some others spiritually to seduce mens shallow imaginations: which agents of his he commissioneth with speciall errands and articles; some he inspires to tell fortunes, as lying *Palmisters*; some to obserue the flying of fowle, the entrailes of fowle, which we terme *Augures*; some as *Salamanders*, to propheſie by fire, which we name *Pyromancers*, some to counterfeit the state of *Geographers*, as vaine *Geomancers*; and some he enchanteth (like *Chameleons*) for spruce parasites, cunning courtiers to sooth euery man in his humour, and then with a *Sardonicall* laughter to cut their neighbours throates. These with many other functions of bastard artes he insinuates into phantasticall persons, and also into them which build vpon their owne wisedomes.

But the most detestable of all his faculties (which I tremble to write of) is the sacrilegious sinne of *Detraction* against his *Makers* maiestie, wherwith he possesseth the most part of our country men, not onely in causing them to ouerglut and ouerlade their bodies with meate, drinke, and smoke of *Tobacco*, (two or three consuming in one day as much as would suffice twentie honester men then themselues) but also in the middest of those their *Bacchanales* to taunt the glory of *God*, to gibe at his glorious signes, and to impute the causes with the effectes of *thunders* and *lightnings* vnto his lying selfe. It is wonderfull to marke how opinionated the most part of the world are in this poysonous paradoxe. They haue bene so long blinded in other superstitions, that they will hardly suffer themselues to be lifted vp out of the gulfe of ignorance. It may be likewise that the Diuell, as he is an excellent enginer to gaine himselfe that fulgurant fame and thundring name, hath sometimes appeared in varieties of false vgly formes, euen then, when these naturall creatures of *God*, followed their naturall course and motion; and so by that iugling tricke made the world beleeue that it was he, which played reuell rex

abroad in that terrible equipage.

Parturiunt montes, naſcetur ridiculus mus.

He is with child of mounts and lofty things,
But a poore mouſe and trifles he forth brings.

Well may the *Dragon* ſtriue to flie, but his wings are clipt, and he according to *Gods* curſe *muſt creepe vpon his belly, and eate the duſt of the earth all the daies of his life.* Well may he arrogate vnto himſelfe anothers operation, but, as a curſt cow hath ſhort hornes, ſo muſt he in the end go naked (like *Æſops* crow) when the true Owner challengeth his owne plumes of glory. God workes all wonders, *tulit alter honores*, but the Diuell beares the honour for a while.

Gen. cap. 3.

LINEAMENT. IX.

1 *What is the craft of our common* Wizards.
2 *That* Souldiours *and men of courage haue been daunted with diſguiſed* Angels.
3 *Examples of ordinary* Wichcraft, Sorceries, *and* Coniurations.

1 OVr common *Wichcraft*, Southſaying, conſultation with ſpirits and *Coniurations* are nothing but couſenages, legierdemaines, impoſtures, confederacy, or coni-catching craft in making folkes beleeue, that they can propheſie, worke miracles, tell fortunes, reueale ſtolne goods, heale ſicknes ſes and griefes with charming rimes: yea, theſe ſeducing ſpirits auerre, that they walke euery weeke with the Fayries, that they haue ſecret conference with Familiars. But in the end their Familiars fall out to be a packe of knaues of their owne families, reſembling thoſe vngodly familiars, whoſe diſſembling formes the Spaniſh Inquiſition vſeth as inſtrumentall tortures, to wreſt and wring out the conſciences of ſuppoſed Heretickes.

Such

Such couſening ſpirits haue deluded and daunted many of our worldlings, inſomuch that their fame and faigned ſhapes terrified men of reſolution and of great renome, farre more vehemently, then if Goblins or Fayries had in very deede appeared vnto them; though in truth they agree mutually together, both meeting in one meaning, both harping on one ſtring of deceit. I knew a valorous young Gentleman, and one that ſometimes behaued himſelfe very reſolutely in ſoldiourizing both by Sea and land, and alſo would not feare to meete any man in a Monomachy or ſingle combate, ſo terrified with a diſguiſed Spright in the night time, that he wanted but little of loſing his vnderſtanding. 2

Brutus that conſpired againſt *Iulius Cæſar*, otherwiſe encouraged himſelfe, when his bad *Angell* appeared vnto him the night before he was ſlaine, to diſhearten and diſcourage him from the battell, as I ſuppoſe. Such another familiare *Angell* wrote on the *Duke* of *Norfolkes* Tent the night before he was killed with *King Richard the third* at *Boſworths field*,

Iacke of Norfolke be not too bolde,
For Dickin thy Maſter is bought and ſold.

Many ſtratagems we finde in Hiſtories to diſcourage and daunt men, like vnto *Hannibals Bulles*, which with fiery fagots tyed to their hornes hee droue out at midnight among his enemies, to ſcatter them and ſcare them.

But to returne vnto theſe Cunning men, who couſen our ſimple neighbours, I will exemplifie their miracles.

At *London* I heard one conſtantly affirme, that hee would cure any infirmity whatſoeuer with a drie napkin and with impoſition of hands. 3

Coppinger and *Arthington* worſe then the fooliſh *Galathians* bewiched, tooke one *Hacket* for *Chriſt*, as many in *London* yet liuing can teſtifie.

At *Verona* in *Italy*, one of this bewiching rout, a deceitfull

ceitfull *Mountebanke* extolled ſo highly a counterfeite ointment of his, ſingular (as he ſaid) againſt all outward griefes, that I could not diſſwade a friend of mine then preſent with me, from buying ſome of it, when as after in the experiment the ſaid balme became of no more force then *Scoggins* pouder of an olde rotten poſte.

To theſe Sorcerers I may adde another reputed one, a poore *Deuon-ſhire* woman, dwelling in my neighbourhood, in Walſh called *Swynwraig*, in Engliſh a charming woman, who about three yeares ſithence was brought before me, and accuſed for bewitching an honeſt mans daughter, in ſuch ſort that ſhe languiſhed, like to die. Euident proofes were not wanting, that ſhe vndertooke in the behalfe of a young man enamoured of the mayde, eyther that ſhe ſhould be his wife, or elſe neuer be her owne woman while ſhe liued. After due examination, the poore woman confeſſed, that in regard of gaine (*quod doloſi ſpes refulſerit nummis*) ſhe gulled the youth, and promiſed largely to bring his deſire to paſſe. Being further demaunded, how ſhe cured with incantations her neighbours cattell (another ſurmiſe by her accuſers) ſhe aunſwered, that ſhe healed them not by any indirect meanes, but by drenches and medicinable hearbes. Likewiſe to get her a name, and money to ſupply her neceſſity, ſhe confeſſed, that ſhee ledde ſome ignorant perſons into fooles Paradiſes by taking vpon her matters of wonder.

About *May* laſt (as I heard by credible report) a certaine Gentleman of our Countrey, hauing miſled by courſe of iuſtice to finde out the theefe that had ſtolne ſome goods of his, repayred to one of theſe Wizards, earneſtly requeſting him to extend his cunning for the diſcrying of the ſaid theefe and goods. But all the comfort which he could obtaine for his fee, was, that he had lent his booke of knowledge vnto a friend of his; ſo that he could not at that inſtant accompliſh his deſire, though in time, after reſtitution of his book he doubted not, but he would

would coniure out the theefe. Whereby we may note the ſcarcity of true Witches, that in very deed indent with the *Diuell* really. And *Sathan* is ſo heedfull, that we can hardly finde out his aſſured adopted children.

Another of this forlorne crew, a runnagate Empiricke within theſe few dayes arriued in this Countrey, vndertooke the cure of a diſeaſed Gentleman; which he could as well performe as reueale ſtolne goods, which likewiſe he faigned to the ſimple Gentlewomen of the houſe: yet notwithſtanding he led many, ſpecially the weaker ſort, into the Paradiſe of fooles, and to eſteeme him for a rare Prophet, whereas in truth he was no other then a Conicatcher; for he diſcloſed no ſtolne goods at all, ſauing thoſe, which himſelfe hidde, of ſet purpoſe to get him a name.

Heretofore in time of Popery, maſters of families inuented, that the *Fayries* haunted Butteries and Cellers, onely to make young people affraid of ſitting vp late in the night. Againe ſeruants themſelues ſometimes would counterfeit, that thoſe *Fayries* vſed to ſuppe in their Maſters houſes; vnder which colour they couered their owne wanton theſts. Herehence roſe that prouerbe in France,

Ou ſont filettes & bon vin,
Ceſt la ou hante le lutin.
Where faire maydes are, and ſtore of wine,
The Goblins there to haunt combine.

Let a man conferre with olde women (for this ſexe is much addicted to noueltie and lightneſſe of beleefe) and he ſhall heare many ſtraunge fables of ſuch Fayrie folkes. *A Comicke Poet* introduceth ſuch another knauiſh prancke, practiſed by a ſeruant towards his Maſter: This ſeruant the better to conceale and couer the looſe and lauiſh life of the ſonne from his fathers knowledge, and to colour the ſale of a certaine houſe, which they had made in his abſence, inuented and told the olde man at his returne from his farme in the Countrey, that both his

Plaut. in Moſtellar.

ſonne and he were forced to ſell the ſaid houſe, by reaſon that Sprights in the nights vſed there to haunt and to moleſt them. Let this ſuffice for the diſcouery of our common witchcraft, and ſorceries: Now I muſt ſhew the validity of our ordinary coniurations, exerciſed onely by learned men, which iump with the vnlearned in the main, namely, in deceit.

Two ſubſtantiall Yeomen about twenty yeares ſince hauing loſt plate & other moueables, and deſirous to be acquainted with the theefe, reſorted to a Colledg in Oxford, where meeting at the gate with a needy ſcholer, they enquired of him for ſuch a mans chamber, whom fooliſh fame had canonized in their credulous eares, for a notable Coniurer. The Scholer in outward appearance ſomewhat graue, after a few queſtions, circumſtances, and verball complements, tolde them that he was the man. But for ſatisfaction of their requeſts, he tooke them priuily aſide, declared vnto them the danger of the law, if it were knowne, and coyiſhly, like a cunning queane to her youthfull nouice, ſeemed to repell their ſuits. They loth or perhaps not daring to returne homewards to their wiues, without ſome notice touching the ſtolne goods, vrged him more inſtantly to caſt a figure, and rather then faile to coniure vp a ſpirit, that they might learne who was the theefe. At laſt with ſome adoe, the ſcholler in reſpect of his pouertie, reſolued to make a purchaſe of theſe vnlooked for gueſts, and to that end firſt requiring their oath of ſecrecy, like a true Chymiſt, willed them to reſort within three houres of night, to a chamber remote from company. The honeſt men with pure proteſtations thanked his grauity, and went home to their Inne with gladſome hearts, iudging each houre a day, til the prefixed time drew nigh. In the meane ſpace the adulterate Coniurer calles vnto him more good fellowes, boone companions, confederates with them, that about ſuch a time they ſhould likewiſe repaire to the deſigned chamber,

ber, with a whole Cutlers ſhop of weapons, as Proctors and Officers, to apprehend both the Coniurer and his mates. Well, the appointed time approached, the good Yeomen miſſed not to come thither, where alſo the Coniurer met them, lockt faſt the chamber doore, and hauing prepared afore hand a great Caldron full of hote ſcalding water on a good fire, cauſed them to caſt their money therein, for feare leſt the ſpirit might annoy them, by reaſon of ſuch prophane traſh. His commaundement ſtood for a law. Aſſoone as he had faſhioned his Circle, croſſed it, and inuocated on theſe terrible ſpirits:

Barbara, Celarent, Darij, Ferio, Baralipton,
Celantes, Dabitis, Fapeſmo, Friceſonorum,
Ceſare. Cameſtres, Feſtino, Baroco, Darapti,
Felapton, Diſamis, Datiſi, Bocardo, Ferizon.

In ſtead of ſpirits, the falſe *Proctors* bounced and knocked at the doore, menacing to breake it open, if out of hand they opened it not. The poore men not aduenturing to budge one inch from the center of the Circle, without their money, and now without hope of commiſeration among ſtrange Officers, ſtood amazed in a quandary, with great horrour and dread, till the *Proctors* were let in by the *Coniurer*. Ah villaine, haue we taken thee in the manner, ſaid theſe new *Proctors*: there is no way ſaue one for thee, nor for theſe aſſiſtants of thine. And with that in a faigned vehement rage, charged them vpon their allegeance to follow them towards the priſon. The liuer-hearted Yeomen very dutifully obeyed, went along with them, all the way begging for grace and fauour, with large promiſes of golden mountaines, and with faithfull aſſurances of millions of prayers for their proſperity. The pitifull *Proctors* ouercome at laſt with their important ſuits, and knowing their money to be left behinde ſafe in the hote Caldron, let fall the raines of their rage. Their iuſtice became mitigated, their authority relented, vpon condition, that theſe honeſt men would

would aſſume on their credite to come againe vnto them the next morning, which they faithfully promiſed. But being arriued at their lodging, they tooke counſell together to giue the Proctors the ſlip, and leaue the Coniurer, to goe to the gallowes alone, without their fellowſhip. And ſo at midnight by the benefite of that darke time (as they thought) they left both *Proctors* and *Coniurer* in the lurch, poſting away with great ioy for their fortunate eſcape.

Lineament. X

An example tranſlated out of Monſieur du Cheſne *his* pourtrait de la ſante, *declaring how one* Monſieur Poena, *a Phiſition of* Paris, *coniured two ſpirits out of a poſſeſſed mans body.*

Sect.1.du Pourtr de la ſante.cap. vlt.

Monſieur Vignier a Phiſitian of *Champaine*, and the *Kings Chronicler*, had a couſin of his that was a perſon well deſcended, and alſo learned, afflicted of ſuch a ſpirituall ſickeneſſe, that he imagined and firmely beleeued, that a certaine fellow of his acquaintance newly come from *Italy*, had giuen him, and put within his body two ſpirits, which ſpake vnto him and taught him many things, which alſo threatned him eyther to cauſe his death, or elſe to vexe him with ſome great miſchiefe. After that he had diſcouered his malady to the ſaid *Vignier*, he preſently knew that it was a ſickeneſſe of the ſpirit, and for that he loued very well this kinſeman of his, he deuiſed and aduiſed with himſelfe how to helpe him. For this purpoſe both of them reſolued to goe together to *Paris*: and there they addreſſed themſelues vnto *Monſieur Poena*, who immediatly vnderſtood what ſickeneſſe it was, to wit, that the patients imaginatiue faculty was hurt and depraued, and alſo counſelled them that they ſhould looke for ſpirituall re-

remedy for that ſpirituall ſickeneſſe; which likewiſe the ſaid *Poena* promiſed that he would endeuour to get for his recouery. Hereof the diſeaſed partie was very glad, and preſſed on him very hard, that he ſhould haſten him, telling him withall, that his ſaid ſpirits continually menaced to kill him, or to torment him with ſome grieuous ſickeneſſe. Here the Phiſitian was faine to vſe ſtratagems and ſubtilties to take away theſe wicked impreſſions out of the ſicke-mans phantaſie, in regard that the party being learned, and very ſpeculatiue (as all melancholike men are) would comprehend by reaſon the manner of his cure, which after many circumſtances in briefe was thus: The Phiſitian tooke vpon him to faſhion in a little booke certaine characters and names of ſpirits, and to make as though he muſt coniure vp a ſtronger ſpirit then thoſe which were in his body; by whoſe forcible means the leſſer ſpirits ſhould be chaſed therehence. The remedie was plauſible to the ſicke man. In the meane that all things were accommodating and making readie for the ſaid exploit, the Phiſitian miniſtred vnto him purgations to tame and moderate the humour of melancholie.

At length the time approached that this feat ſhould be put in practiſe. There was a great Hall choſen out for the nonce, wherein this faigned coniuration ſhould be made: for the effecting whereof, an honeſt Chirurgion was appointed to act the perſon of the pretended ſpirit. All things thus prepared together with the Circle and other ceremonies, which Negromancers vſe in ſuch a caſe, they came to the place, where the poſſeſſed party was ſeated in the midſt of the Circle: and to blindfolde him the more, he was encouraged not to be aſtoniſhed at what accident ſoeuer that ſhould befall. After ſome counterfeit whiſpering, croſſing, and inuocations, the *Spirit* of the *South* was called vp, who appeared not. Then the *Spirit* of the *Eaſt* was called, who likewiſe

came not. In the end at the third call the Chirurgeon that lay hid in a certaine place there for the nonce began to appeare in this hall, that was ſomewhat darke. And then the Patient was againe comforted and counſelled more then before, not to be affraid, who anſwered, that he was reſolued not to feare at all. So earneſtly did he attend and repoſe confidence and hope in this illuſion. At laſt the matter paſſed ſo finely and luckily, that the poore *Patient* beleeued that this ſpirit, which he tooke to be no fained one, had power to ouercome and chaſe out of his body the other two ſpirits, which he imagined to be there incloſed. So that this plot ſerued to ſtrengthen his imagination, and to weaken his former falſe perſwaſion. This was the principall remedy of his malady. Neuertheleſſe the ſaid *Monſieur Poena* deſiſted not for all that during the ſpace of a moneth after, to miniſter vnto him certaine medicinable things to purge and aſſwage melancholy; inſomuch that at the moneths end being throughly purged and cured of his ſickeneſſe, the party acknowledged himſelfe abuſed, and was very much aſhamed of this falſe imagination, which for a long time had poſſeſſed and troubled his ſpirit.

LINEAMENT. XI.

An excellent example of Coniuration, *tranſlated out of* Eraſmus *his* Exorciſmes, *fit to be obſerued of our ſuperſtitious* Detractors.

Eraſmus in his *Dialogue* called *Exorciſmus* reports a notable ſtory, acted in *King Henry the eights* dayes; which becauſe it is too prolixe and tedious to be tranſlated into *Engliſh* word by word, I will relate it as compendiouſly and briefly as the ſubſtance of the matter requires.

Betwixt *London* and *Richmond* there dwelt one *Poole*

a

a merry conceited Gentleman. He at many Ordinaries diuulged, that neere to his house by the high way side a *Spright* haunted commonly euery night. And to make it the more famous, riding on a time towards *Richmond* with diuers Caualeers in his company, the skie being cleere without any cloudes, *Poole* on a sudden crossed himselfe, and as one much astonished, spake to himselfe in this sort: *O immortall God, what doe I see!* His companions asking him what he saw, crossing himselfe yet more he said; *I pray God, that this sight which I see may turne to good.* When they lay hard vpon him, desirous to know the matter, with his eyes fixt towards the skie, and pointing with his finger to a place in the Element, *Doe not you see there* (quoth he) *yonder cruell Dragon, armed with fiery hornes and a wreathed taile?* At first they denied that they saw any thing. But at length because *Poole*, belike a man of some reckoning, very earnestly pointed at it with his finger: and because he should not thinke but they were of as perfect sight as himselfe, they constantly affirmed, and said, that they also sawe that wonderfull strange sight. What needes many wordes? Within three or foure dayes the rumour had passed almost ouer all *England*, that such a prodigious Monster frequented theere, neere *Pooles* house. Yea, it is wonderfull, how the common people added more nouelties vnto the fable. Neither wanted there some, that tooke vpon them to presage the euent.

In the meane while a *Canon* one *Hind*, who also was a Priest of a neighbour parish, happily arriued at *Pooles* house. This man had an ouer-weening conceit of himselfe, and aboue all he thought himselfe well seene in Diuinity. At supper they discoursed of the *Spright*. When *Poole* perceiued, that the Priest had not onely heard of it, but likewise beleeued it to be true, he began to perswade him, that he being a learned man, and very well disposed would coniure the *spirit* therhence, and succour the poore

ſoule in durance. And if you doubt any thing (quoth he) we will trie. Walke you about ten of the clocke anon by the bridge, and you ſhall heare a pitifull groaning. Take vnto you what company you pleaſe, ſo you ſhall heare the ſafer and more certaine. After ſupper *Poole* made as though he went on hunting. About the time mentioned, the *Prieſt* walking to the place, heard wofull lamentations, which *Poole* very cunningly fained, being there hidden in a buſh, complayning out of an earthen potte, broken for the nonce for that purpoſe. The *Prieſt* within a litle while after returned homwards, longing to tell what he had ſeene and heard. There he tolde *Poole* (who came home ſomewhat before him a neerer way) what was done, and likewiſe ſome thing more of his owne deuiſing, becauſe the matter might be the more wonderfull. At the laſt (*Poole* egging him on) he vndertakes to coniure the *ſpirit* therehence. All that night he ſlept not, with muſing which way he might ſafely bring the matter about, for hee feared and doubted very ſore of himſelfe. Therefore hee gathers together moſt preualent Exorciſmes, ioyning others vnto them of his owne inuention, as, *By the bowelles of the bleſſed Virgin Mary. By the bones of Saint Winifride.* The next day he chuſeth a place in the plaine, neere to the buſh; from whence hee heard the voyce. There, he frames a very large *Circle*, with innumerable croſſes and letters. By his ſide hee ſets a veſſell full of *Holy water.* About his necke hee wore a holy robe, at which hung the *New Teſtament*, beſides an *Agnus Dei*, which was wont to be conſecrated by the *Pope* once a yeare. With theſe hee armes himſelfe, for feare leſt it might be a wicked *Spirit* that would aſſault him. Neyther durſt hee commit himſelfe alone to the *Circle*, but determined to ioyne another Prieſt with him. Then *Poole* fearing leſt the myſterie might chance to bee bewrayed, if he got vnto him one craftier then himſelfe

ſelfe, diſcloſeth out of hand the whole ſtory to a neighbour-Prieſt a friend of his, and ioynes him aſſiſtant to the ſimple *Canon* in the acting of his conceited Comedie.

All things thus prepared, the *Coniurer* with the other Prieſt about ten of the clocke enters into the circle. *Poole* that went before him, cried lamentably out of the buſh. The *Canon* falles to his exorciſmes. But *Poole* to haue the more ſport ſhifted him therehence, and by and by returnes with a friend of his, but on two blacke ſteeds, throwing fire at the *Canon* to haue him out of the circle. The next morning the *Canon* bragged how he preuailed againſt the ſpirits, who appeared on two blacke horſes, how they were very like to draw him out of the circle, and how he ſent them away with a vengeance by means of his forcible charmes. The next night the *Coniurer* better encouraged returnes into the circle, and *Poole* with his cõpanion on their blacke horſes ſhewed themſelues with a terrible noyſe, as though they would breake into the circle, and with a long rope, which they brought with them, drawen along the ground, they ouerthrew both Prieſts with their veſſell of holy water to the ground, and at laſt ſeeming to quaile at the charms, they departed away for that night. This done, the *Canon* comes homes, tels *Poole* what great danger he eſcaped, and how valiantly he ouercame both the wicked ſpirits; now he certainly perſwades himſelfe that no *Diuell* is ſo cruell nor ſo impudent as to breake into his Circle.

Thus farre proceeded the fable, when by chance *Pooles* ſonne in law a young man delighted with ſuch kinde of mirth came thither. Him *Poole* makes priuie of their ſtage play, and appoints him the ſoules or ſpirits part to act. The young man apparrels himſelfe with a ſheete like a coarſe, and carries with him quicke coales in a pot, which through the ſheete ſeemed as it were

lightening. At night they goe to the ſtage play, where the ſoule pitifully bemones himſelfe. The *Canon* diſpatcheth all his forcible coniurations, like volees of Canon ſhot, vntill at length the *ſoule* by the buſh ſhewes it ſelfe, ſometimes gliding with fire; ſometimes miſerably groaning. Aſſoone as the *Canon* required the ſpirit to declare who he was, *Poole* ſuddenly in a diuelliſh ſhape, and with a counterfeit roaring leapt out of the buſh, ſaying to the *Canon*, Thou haſt no right in this ſoule, it is mine: and with that runnes to the very bounds of the circle, as if he were about to aſſault the *Coniurer*, who on the other ſide fought luſtily with his exorciſmes, and liberally beſprinkled him with holy water. But heere fell out a pretty ieſt. As the *Coniurer* buſied himſelfe in this manner, the *Diuell* exclaimed, that he cared not a ruſh for all his charmes, for thou haſt dealt with a wench (quoth he) thou art mine: which words though *Poole* ſpake but in merriment, yet it ſeemed that he hit the naile on the head, by reaſon that the *Coniurer* toucht with that ſaying haſtened out of hand into the center of the circle, and whiſpered, I know not what confeſſion into the other Prieſts eares. But *Poole* ouerheard the Prieſt enioyning him penance, namely, to repeate ouer three *Pater noſters*. Which accompliſhed, the *Canon* more fiercely and furiouſly returnes towards the meeres of the circle, and voluntarily dares and defies the *Diuell*, who now fayning himſelfe fearefull fled backe, ſaying, Thou haſt beguiled me, if I had bene wiſe, I had not forewarned thee. Then after the departure of the *Diuell*, began a conference betwixt the *Canon* & the *ſoule*. The *Canon* coniures him vpon paine of damnation to tell him what he is, who readily anſweres him, that he is a *Chriſtian* mans ſoule. After theſe and the like ſpeeches the ſoule ſeeing him very inquiſitiue, and leaſt he ſhould ſmell out the deceit, craued pardon for that night, with promiſe that he would returne the next night after vnto him.

Thus

Thus the *Canon* and the ſoule for a few nights communed together, the ſumme grew to this paſſe. The *Coniurer* asking, whether there were any meanes for his deliuerance frō torments, the ſoule anſwered, that he might be deliuered from torments, if the ill gottē money, which he left behinde him, were reſtored backe. What (ſaid the *Canon*) if this money were diſburſed by good men, and conuerted by them to godly vſes? yea, that would auaile me, quoth the ſoule. Here, the *Coniurer* exhilarated with ioy, demanded, how much the ſumme amounted vnto. The ſoule anſwered that the ſumme was great, and verie profitable for him, that it was ſo. He named the place, but farre diſtant thence, where the treaſure lay hid vnder ground, withall he preſcribed to what vſes the ſaid money ſhould be employed, firſt, that three honeſt men vndertake a pilgrimage, one to *S. Peters* Church in *Rome*, the other to *S. Iames* of *Compoſtella* in *Galicia*, the third to *Treuires* to kiſſe our Sauiours combe there. Then his will was, that a great number of *Pſalmes*, *Maſſes* and *Dirges* be celebrated in certaine monaſteries *pro ſalute animæ* for his ſoules health. The ouerplus which remained, the *Coniurer* ſhould defray, as he thought good. Now all the *Canons* mind was occupied about the treaſure, and the diſpoſe thereof. All his thoughts ranne vpon this vnexpected prey, he talked of no other ſubiect in diſcouſe. In all companies, at ordinaries he promiſed magnificent rewards to Monaſteries, and ſpake of no baſe matters at all. He went vnto the place, found the ſignes, yet durſt he not digge for the treaſure, becauſe the ſoule had giuen him a knot in a ruſh to vndo, that it might redound to his great perill, if he touched the treaſure, before ſo many Maſſes were accompliſhed. Already many of the wiſer ſort ſmelt out the ieſt: Inſomuch that ſundry of the *Canons* friends admoniſhed him in ſecrete to take heede, leſt the world might conceiue ſiniſterly of his worth, which had beene generally reputed before for a very

very wiſe man. Neuertheleſſe the *Canon* continued reſolute in his beliefe, hoped as true as his Creed to ſee the matter ſort out well to his liking. Which imagination ſo throughly poſſeſſed the mans mind, that beſide ſights and ſpirits he dreamed of nothing, he ſpake of nothing. The habit of his mind appeared in his face, which became ſo pale, ſo extenuated, ſo directed, that a man would take him for a Ghoſt, and not a man. He wanted but little of being out of his wits.

Poole and his ſonne in law in their compaſſion towards the poore foole inuented this ſlight to put him from his conceits. They counterfeited an Epiſtle with rare letters drawne, and that not in common paper, but in a Goldſmithes leafe with golden characters. The contents whereof were theſe: *Faunus dudum captiuus nunc liber, Fauno liberatori ſuo optimo ſalutem. Non eſt, amice cur te diutius in hoc negotio maceres. Reſpexit Deus piam animi tui voluntatem, & illius merito me liberauit à ſupplicijs. Ego nunc fœliciter ago inter Angelos. Tè manet locus apud D. Auguſtinum, qui proximus eſt Apoſtolorum choro. Vbi veneris ad nos, agam tibi gratias coram. Interim cura vt valeas ſuauiter: Dat. è cœlo Empiræo ſub ſigilio annuli mei.* Which to Engliſh is this: *Faunus* of late a priſoner, now free, to *Faunus* his beſt Redeemer greeting. There is no cauſe, my friend, why thou ſhouldeſt pine away thy ſelfe any longer. *God* hath reſpected the good will of thy minde, and by the merits thereof hath ridde me from torments. I liue now in happineſſe among the *Angels*. Thy place is here readie at *S. Auguſtines*, which is next to the *Apoſtles* quire. When thou ſhalt come vnto vs, I will thanke thee preſent. In the meane time haue a care to liue pleaſantly. Dated out of the *Emperiall* heauen vnder the ſeale of my ring. This letter was priuily laid vpon the *Altar*, as the *Canon* was celebrating the *Maſſe*. Now he caries with him abroad this letter, and boaſts of it as a ſacred thing, & beleeues more certainly, then

that it was transported vnto him from heauen by an *Angell.*

LINEAMENT. XII.

1 *That the* Diuels *common drift is, spiritually to vndermine the will of man.*

2 *That his scope and force is cousenage and deceit.*

IT is a foule shame for vs reformed *Christians*, that we stop not our eares with *Vlysses* from these 'cousening *Sirenes*, whose chiefe drift, shift, and scope is to make a prey of our vnderstanding, and to draw vs a whorehunting after strange *Gods*, which haue eares and heare not, eyes and see not, mouthes and speake not, and which are to be found in no other place, but where the Sophisticall *Chymistes* dig the Philosophers stone, the *Elixir* of life. Certainly the heathen will rise vp against vs at the day of iudgement, and implead to be saued before vs, for all our Baptisme & holy rites, vnlesse we seale vp our lips betimes from vttering any idle positions contrary to Gods Glory in the behalfe of these enchanting hypocrites. *For we derogate much from Gods glory, and omnipotency, when we say, He doth but giue Satan leaue to do it, which is to deride and mocke Gods iustice*, as that worthy man Master *Caluine* wrote. The Diuell is not at his owne liberty, nor can he (in the extremest censure) otherwise then a hangman act any thing without the restrictiue commandement of the highest *Iudge*, I say, his permission must be authentickly ioyned with commission from God. He is not in such fauour or grace with our Almighty *Lord*. Onely his Maiestie permits his spirituall insinuating and ghostly temptations for his glory and our edification in *Christ*. He permits him as the spi- 1

rituall inſtrument of iuſtice for our hardneſſe of heartes to entrap the chiefe part of man, the reaſonable will, and by reaſon of our negligence in his ſeruice to accuſe and relate our ſinnes before him: not that *God* is ignorant of our cloſeſt ſinnes, but perhaps becauſe his Maieſtie is pleaſed to vſe ordinary meanes, iudiciall formes, and legall proceeding to condemne the guiltie. Such as the Informer or Promoter is in our worldly Courts, ſuch is the Diuell in the heauenly Parliament. And ſuch a one will he be at the great iudgement day, when our *Meſſias* both *God* and man ſhall iudge mankind.

2 In the meane time let vs perſwade our ſelues that the Diuels meaning is to deceiue vs, whether he ſeemes to appeare in borrowed ſhapes, eyther of himſelfe or by the commaund of wicked men. Beſides this deluding force I know certainly he hath none other. With this weapon he was licenſed by *God* in the beginning to ſting vs in our heeles, that is, to tempt vs with legions of ſinnes, which by degrees brings death and perpetuall darkneſſe. Euen as a man being ſtung in his heele or legge by reaſon of that infectious venime, which with deadly tumors or ſwellings creepes vp by little and little into the heart, muſt needs die, except his legge that was ſo ſtung, had beene chopt of in time, or cured by an extraordinarie balſame; ſo the variable *will* of man being ſeduced by *Sathan*, or by his ſubſtitute *Sinne*, which by degrees encreaſeth to legions, and as it were vncurable and vnrevokeable, muſt needs be condemned to hell, together with the ſoule her deere conſort, except ſhe were abſolued of her ſinnes vpon her repentance, bathed in *Chriſts* bloud, and ſo healed by the balme of grace. With this weapon he aſſaulted *Eue*, with this weapon he wounded *Ahabs falſe Prophets*. And in this ſort *ſhall he goe out to deceiue the people, which are in the foure quarters of the world. This is he, the Dragon, that old ſerpent, which is the Diuell and Sathan; I ſay, this is he, the great red Dragon, which*

Apoc. cap. 20. *Ibid.* *Apoc. cap. 12.*

which deceiueth all the world, which fought with Michael and his Angels, which makes ſpirituall warre with the *woman cloathed with the Sunne*, the Church of *Chriſt*. This is he, *which gaue the beaſt with the ſeauen heads*, that is, the Church of *Rome*, the ſeauen hilled Citie by the *Tyrrhene* Sea, *his power, his throne, and great authoritie*. So that great *Babilon* is now become an habitation of Diuels, *the hold of all fowle ſpirits, and a cage of euery vncleane and hateſull bird:* and as *Stigelius* writes:

Ibid.

Apoc. cap.13.

Ibid.

Apoc. cap.18.

Imperij quondam ſedes, nunc turpe lupanar,
Vix vmbram priſci Roma nitoris habet.

Rome that was once an Empires ſeat, is now
A wolfe-ſhe, ſcarce of that brightneſſe ſhadow.

LINEAMENT. XIII.

Aphoriſmes collected out of the firſt Fathers of the Primitiue Church concerning the Diuels power.

IUſtine the *Martyr* in his Apologie for the *Chriſtians* to the *Romane* Senate, who among other ſcruples obiected, that *God* would not ſuffer them to bee perſecuted if their doctrine were true; anſwered, that the *Chriſtians* were perſecuted for the confirmation of their faith by *Gods* permiſſion, and alſo by the inſtinct and incitement of wicked ſpirits, who at all times haue perſecuted the louers of vertue, as *Socrates*, *Heraclitus*, and *Muſonius*, but chiefly they moued perſecutions againſt the Chriſtians.

Iuſtin. in defenſ. Chriſt. ad ſenat. Rom.

The ſame *Martyr* ſpeaking of the vertue of the name of *Ieſus*, which is σῶτηρ, writes: At the powerfull name of *Ieſus Chriſt* crucified vnder *Pontius Pilate*, the Diuels being

Idem in Tryphon

ing adiured, euen at this day with horrour and trembling doe obey vs *Chriſtians*.

Ignatius in Epiſt. ad Philippen.

The Diuell is moſt buſie againſt the light of the Goſpell: he moueth the Infidels to detract *Chriſt* with Magicke: he prouoketh Hereticke to falſifie the truth, according to their owne phantaſies.

Tatian. in Orat. aduerſus gents.

Tatianus diſputing with the *Grecians*, becauſe they derided and deſpiſed the Chriſtian Religion, ſaid, that the motiues of their deriſion were the ſpirituall ſuggeſtions of the Diuell, which deceiued them by vndertaking cures of diſeaſes, and by deluding them with witchcraft, and Diuinations; thereby to withdraw men from the true worſhip of God.

Irenæus in lib. 5. aduerſus Hæreſes.

Irenæus the Diſciple of *Polycarpus*, who likewiſe was the Diſciple of *S. Iohn the Euangeliſt*, proued that God was to be worſhipped, and not the Diuell: firſt, becauſe the Diuell could not keepe and obſerue any promiſes which he made; for himſelfe poſſeſſed nothing: ſecondly, becauſe that the Diuell hath alwaies beene a lyar, and is not to determine of any earthly Kingdomes.

Origen in libr. 3. in Iob.

Origen auerreth, that charmes and ſorceries are deriſions of Diuels, the dregs of Idolatry, and the beſotting of ſoules.

Idem in libr. 3. περὶ ἀρχῶν. cap. 2.

Likewiſe he affirmeth, that our conflict and contention with euill ſpirits is ſpirituall. Theſe be the opinions of the Greeke Fathers, which flouriſhed within three hundred yeares after Chriſt.

Tertul. lib. 2. aduerſus Marcion.

Tertullian the firſt Latine Father teſtifieth, that the Diuell is the Authour of ſinne, euen as God is the Authour of the puniſhment of ſinne.

Idem in libr. de cultu Fœmin. Idem in lib. de fugâ in perſec. Lactan. lib. 2. de Origine error. cap. 14. & 15.

That which is counterfeit is the buſineſſe of the Diuell, euen as that which is naturall is the worke of God.

Perſecution immediately is ſent from God, and not from the Diuell.

Wicked ſpirits are the Authours of all wickedneſſe, which is committed by man. They fill all things with deceits,

deceits, craft, and errours. They insinuate themselues into mens bodies: but they cannot hurt any man, saueing him, whom they haue in their full power. They were the inuentors of Astrologie, Southsaying, Oracles, Negromancy, and Magicke. Their chiefe endeuour is to auert men from the worshippe and knowledge of the Diuine Maiesty. God suffereth the Diuell thus to delude mankinde, to the entent that the euill might fight with the good; that vices might be opposed to vertue; that God might haue some to punish, and some to honour him.

Augustine vtterly denieth the Diuels reall power ouer any of Gods workmanship in these words: We must not thinke that this materiall substance of visible things doe obey the Angels which transgressed, but that they obey God alone. *Aug. lib. 3. de sanct. Trinit.*

Another reuerend Elder of the Church, reasoning about the cause of the defection of the Diuels illusions, writeth after this manner: Heretofore Diuels in vaine formes did ensnare men with deceits, hiding themselues in riuers, rockes, groues, and woods: but now-a-dayes since that Gods word hath beene made manifest, those deceitfull fights, spirits, and illusions of Images are quite ceased. *Note this for the Diuels departure and defection from among the Protestants in these dayes.* *Athanas. in. lib. de Humanitat. Verbi.*

The Diuels flatteries hath done more hurt to the Church then his threats and menaces. *Bernard. in Ep.*

The Diuels practize hath beene to conueigh the poyson of his drift within a cloude of ambiguity. *Cyrill. contra Iul.*

The Diuell diuers wayes infesteth mortall men: while they eate he enticeth them to gurmandize; while they drinke, to drunkennesse; while they awake, he tempteth them to idle thoughts; while they sleepe, to vncleane and filthy dreames; while they be merry, he incites them to wantonnesse; while they be sad, to melancholy. *Gregor. super Iob*

LINEAMENT. XIIII.

1 *The* Authors *Debortation from ſuch vaine* detracting *ſtudies.*
2 *The knowledge of* Aſtrologie *ſtated and cenſured.*

NOw that I haue proued Diabolicall dealings to be but dennes of deceit, and that his apparitions are extinguiſhed by the brightneſſe and miraculous *reſurrection of the Lords two witneſſes*, being the olde Teſtament and the new, *which for many yeares lay dead, vnburied, and ill ſauouring* through the barbariſme of our *Popiſh Sodomites*, and well nigh motheaten amidſt their darke Libraries: Let vs fixe the eyes of our vnderſtanding vpon this bright *Meridian*, let vs acknowledge mens traditions for *Apocrypha* or indifferent. In this decrepit age of the world, ſince all propheſies are winded to the bottome, we muſt expect no other ſigne then the ſigne of *Ionas* the Prophet, that is, our bleſſed *Meſsias*, who ſits at the right hand of the power of God, and will ſhortly come in the cloudes of heauen, to ſeuer truth from falſhood. All other miracles for the moſt part, ſpecially thoſe, which are ſuppoſed to be done among the vnbeleeued, let vs account for olde wiues fables, and write them vp in the Wood-cockes roule, namely, all ſuch lying wonders, which the children of *Belial* haue ſtamped concerning the Diuels reall greatneſſe, and the palpable validity of his prophane creatures. Time is pretious, and paſſeth away like a ſtreame of water: ſpend not therefore your golden times in ſuch vnprofitable ſtudies, but redeeme the ſame before the latter day ſteale vpon you. Know this, that the Diuell is the Father of lies, and will be ſure to leaue you in the bogge of perdition at your greateſt neede. If once he ſetle himſelfe in the ſeat of your ſoules, all your artilleries of exoreiſmes will neuer coniure him therehence. For is it likely that he,

Apoc.11.

he, which shewed himselfe so peremptory against the *Archangell* in heauen will become tame vnto a mortall man on earth? Can you trust him, whom God could not trust? Take heed (brethren) of this Sophistry, beware of this Alchymistry. It renders nothing but lies, vanity, mistes, smoake, or false spectacles to dazzle and deceiue your sight. Esteeme our *Coniurer* no otherwise then Bulbeggers, as Diuels incarnate, coni-catching Mountebankes, crasty Iuglers, cousening priuadoes, insinuating Serpents, *Ægiptian* picke-purses.

Who can be clensed of the vncleane? Or what truth can be spoken of a lyer? Southsaying, Witchcraft, Sorcery, and Dreaming is but vaine; like as when a woman trauelleth with childe, and hath many phantasies in her heart. Therfore beware of spirituall lies. Eccles. 34.

Againe and againe I aduise thee (Christian Reader) to looke vnto thy soule, that it bee not surprised by the subtle Tempter, the Archsorcerer of the world, the grand worker of false miracles. Banish away from thee with *Caligula* star-gazers, and Astronomers. With *Cato* contemne phantasticall dreames, with *Horace*

Laugh thou at dreames, at Magicke feares,
At Hob-goblins, night-Bugges, and Beares.
Laugh also at false Witches sights,
And at the shapes of *Thessales* sprights.

Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaq; Thessala ride.

I write not against honest Astrologers, while they containe themselues in compasse of natures reach, and within the *Circle* of their auncient rules. But I exhort them so to esteeme nature, that they neglect not their Christian vocation, and distrust the Authour of nature, by attributing his workes of glory to naturall creatures. *I am the Lord* (saith God) *this is my name, and my glory will I not giue to another.* Our Sauiour *Christ* himselfe disputed, that there is some reasonable coniecture to be Esay 42.

gathered

gathered of the *Meteores* courſe: when he ſaid to the people: *When ye ſee a cloud riſe out of the Weſt, ſtraight way ye ſay, a ſhowre comes, and ſo it is: and when ye ſee the Southwinde blow, ye ſay, it will be hote, and it comes to paſſe:* Like as the prouerbe in *French* and *Engliſh* preſageth vnto vs:

Luc. 12.

Le rouge ſoir, & brun matin,
Sont le deſir du pellerin.
An euening red, a morning gray,
As Pilgrims ſay, foretell faire day.

In like manner I approue the profound doctrine of the *Spheares*, with the conſtellations of ſtarres and ſignes (a breuiary whereof my ſelfe haue publiſhed in Latin verſe in my ſtripling yeares) I approue the obſeruation of the moiſt Empreſſe the Moone, which therehence out of her Orbe, tranſports the operatiue vertue of the twelue conſtellations of ſtarres and ſignes to all Elementary creatures, working innouations and alterations of humours and ſeaſons; as we ſee by mans body, by the weather, by the ebbing and flowing of the Sea. All which now of late God hath diuerted for our repentance. The Sea breakes ouer the ordinary bounds, and hath ouerflowed many pariſhes. Our bodies begin to change their temper. The weather beyond natures knowledge varies with inconſtant windes and ſtormes. The *Lords* prophesie by *Amos* is fulfilled in our dayes: *I cauſed it to raine vpon one Citie, and I haue not cauſed it to raine vpon another City, yet haue you not turned vnto me, ſaith the Lord: Peſtilence haue I ſent among you, yet haue you not turned vnto me. I haue ouerthrowne you, as Sodome and Gomorre, and you were as a firebrand pluckt out of the burning, yet haue ye not turned vnto me.*

Amos. 4.

LINE-

LINEAMENT. XV.

1 *That the* Authours *meaning is not to denie the* Diuels reall subsistence.
2 *His charitable application of the* statute *against* Witchcraft, *made* Anno primo Iacobi.
3 *That he onely denieth his reall power, and his palpable force ouer any of Gods creatures.*
4 *The vanity and fondnesse of* Wizards.
5 *That the hand of God plagued* Iob *and other creatures of his.*
6 *That good men neuer* detract *from Gods glory.*

IT is no part of my meaning heretically with the *Sadduces* to denie the essentiall subsistence of *Diuels*; for in all my writings I affirme their being, I auerre their all from *Angels* states, I auouch their captiuity in hell. As on the other side, I thinke that *Sinne* is meant by the *Diuell* in most part of the *Scripture*: yet so, that I know the originall to proceede from that *Serpent*, the great seducing *spirit*, *in whom God found folly*, as *Iob* said. By the *Diuell* then, which commonly peruerts mankinde in these dayes, I vnderstand a sinfull *Will* arising from melancholy and corruption of flesh and bloud, which the spiritual Tempter, the sneaking Snake, like a virulent infectious smoake breatheth vpon vs, when we be destitute of grace. I graunt that in times past, *in times of blinde Papistry moe Ghosts and Spirits were seene, then tongue can tell, whereas now contrariwise a man shall scarcely all his life time heare once of such things.* 1

King Iames *in his second booke of Demonolog. cap. 7.*

And if it were lawfull for me to comment vpon our *Act of Parliament* in that case prouided, *Anno primo Iacobi*, where it is *felony without benefit of Clergy in them, which exercise any coniuration of a wicked spirit for any mans corporall hurt*, I would affirme, that this most soueraigne *Court* enacted the said *Statute*, partly in imitation 2

of the law of God, where *Coniuration* is termed ſometimes the vſing of poyſon to mens corporall hurts, ſomtimes an vncharitable or inueterate malice of one neighbour to the other, which the *Apoſtle* names *man ſlaughter*; and ſometimes a whoring after ſtrange Gods (which is called ſpirituall fornication) ſuch as the adoration of *Dagon* was among the Philiſtines, *Ieroboams* golden Calfe (which he in *Machiauellian* policy made to keepe the Iſraelites from going to worſhip in *Ieruſalem*) and ſuch as *Bel* was in *Babylon*, all as ſenſeleſſe blockes and ſtones; partly the ſaid *Act* againſt *Coniurers* was ſet out, to the end, that the *inward man* might be reformed, that malicious deuices being the cauſes of Treaſons, Murthers, and poyſonings might be ſuppreſſed, and alſo that Idolatry, ſuperſtition, deceits, and couſenages, the impediments of loue, vnity, charity, and concord might be quite baniſhed out of our vnited Realme. For is that man worthy to liue in a ciuill ſociety, which vniuſtly demeanes himſelfe towards God and his neighbours? Deſerues he the title of a true ſubiect, which inuocates on a forraigne Prince, which ſerues his Princes enemy? The lawes of Chriſtianity condemnes him. Let God haue what belongs to God, and *Cæſar* what belongs to *Cæſar*. Better kill one rotten ſheepe rather then the whole flocke miſcary. Better it is to chop off the hand, then the whole body periſh. One leades aſtray this man, this man another, and at the laſt (as more ſackes to the mill) whole multitudes become preyes to the Diuell.

For further explanation of the ſaid *Statute* it is inſerted, that ſuppoſed *Coniurers* ſhall be puniſhed, *If they vndertake by charmes to finde hidden treaſure, to prouoke vnlawfull loue, &c. although the ſame be not effected and done.* And well worthy, ſeeing by ſuch indirect dealings and diabolicall deceits they become *Apoſtataes*, looſing the priuiledge of Baptiſme, and conſequently of Chriſtianity, where they were bound by their pledges to renounce the

the Diuell and all his workes. They become guilty before God, though the *Diuell* appeares not at all really vnto them, after that they once determine in their minds to raise him vp.

Neuertheleſſe for all this, that I conceiue ſo charitably of my Countrey-mens freckled integrity, like vnto that *Law-giuer* of *Greece*, which decreed no *Act* againſt Parricides, becauſe he thought that kinde of ſinne would neuer happen: I wiſh my Readers not to make a ſtrict *Syntaxis* or ſophiſticall conſtruction on my ſimple meaning, by their peecemeale collecting, that I goe about to ſeclude the *Authour of ſinne* by my conſtruction of *ſinne*. For I acknowledge his falſe miracles, his illuſions, his ambiguous riddles, and his Apparitions of ſhadows both immediate and mediate, ouert and couert, explicite and implicite, ordinary and extraordinary, tending altogether to one maine point, namely, to tempt with deceit olde *Adams* careleſſe progeny; as contrariwiſe I impugne his omnipotent greatneſſe, ſuppoſed to be as well *reall* as royall. I impugne his ſacrilegious power of *lightning* and *thundring* Maieſty. I impugne his *reall* ſword of authority, his palpable force of correction, and his ſenſible dart of death ouer any of Chriſts members. God forbid that his diuine Maieſty ſhould tollerate this cruell Tyrant (whoſe ſoueraigne felicity is malicious enuie) in that imperious manner: for then the life of man were in a moſt deſperate plight. Then were we aſſured to be ſuddenly diſpatched, euen in our extremity of ſinne. When wee were occupied about ſome wicked acte (as the very beſt do ſometimes fall) his remorceleſſe ſpirit would not loſe that great aduantage, he would ſurely (like a rauening Lyon) vtterly deuoure vs. Nay more, if God did winke at his tyrannie, our whole eſtate by the mediation of the *Papiſts*, who take vpon them to be the *Arch-coniurers* of the world, had beene long ſithence blowne vp with the *Gun-powder* of his treacherous ſoule; but, God be thanked,

3

ked, we haue a gracious *Lord*, which hath limited this *Leuiathan* (as *Salomon* limited *Semei*) to his narrow home, and as the *Poet* ſpake of *Æolus* his kingdome, *Virgil. lib. 1. Æneid.* *Strictâ dominatur in aulâ*, hee Lordeth it in his ſtraight hall. And if it *chance that he enter into a man*, we may well doubt whether his entrance be in the ſoule or body, or rather whether his ſpirituall nature poſſeſſeth mans ſpirituall nature, that is, the ſoule or ſoules faculties. Howſoeuer the bodie or ſoule become poſſeſſed by the permiſſion of God, I certainly beleeue that he may be quickly diſlodged by praier and faſting, and holy exerciſe; for ſurely the *holy Ghoſt*, and *Gods miniſtring ſpirits* loathe to guard our ſoules, as long as we liue lewdly and licentiouſly.

4 Theſe things conſidered, I dare ſtand vpon my Chriſtian guard, and defie the *Diuell* with all his trumperies, and reputed realty. Let him do his worſt, let him cauſe his cogging *Coniurers* to vndertake falſe miracles, works of wonders, and tragicall tempeſts. Our eares are ſtopt with *Vlyſſes*, that we can neuer be ſurpriſed, charme theſe *Mearemaids* neuer ſo melodiouſly. Let them feed their hopes with golden dreames, let them burie Sage till it be quite rotten, let them fling flint ſtones ouer their left ſhoulders towards the Weſt, and when all comes to all they build vpon the ſand, and themſelues are eſteemed but for wizards, dizards, and dotards; howſoeuer that *the Spirit of detraction* proclaime them for fooloſophers, or fooliſh flies, which ſitting on a waine wheele, thought that themſelues occaſioned the great duſt in the high way, which the mouing of the wheele raiſed.

5 Wherefore I exhort thee, that haſt beene guiltie of ſuch *detractions*, to addict thy cogitations to the power of *God*, which indeed is onely royall and reall, infinite, and immenſiue; and alſo to imitate holy *Iob*, who imputed his calamities to the *Lord*, and not to the *Diuell*; *The*

Lord

Lord gaue, the Lord taketh away: blessed be the name of the Lord. And againe, when his friends hit him in the teeth with his punishment deseruedly for his sinnes, he protested in this manner: *Know now that God hath ouerthrowne me, and compassed me with his net*, and a little after: *Haue pitie on me, O my friends, for the hand of God hath touched me.* By which words of *Iob* it appeares that the hand of *God* plagued him, and that the *Diuell* exercised but the part of a Relator or Accuser (such as he is termed in the Reuelation of *S. Iohn*, whē *the Accuser of the brethren was cast downe from heauen.*) To this sence agreeth that motion of the *Diuel*: *Lay thine hand vpon him, and he shall curse thee to thy face.* Whereto though *God* answered: *Lo he is in thine hand*, yet we must not take that saying literally, but parable-wise, or according to the Hebrew maner of speech. *He is in thine hand*, that is, *he is in the case as thou wouldest haue him, my hand shall plague him according to thy demaund.* Likewise we must vnderstand, that the *holy Ghost* here, as in other places of the Scripture inserteth such familiar conference, as is fitting for mans capacity, and for the vsage of that language. When his *Maiestie* is disposed really to plague offendors, cōmonly he employeth his owne *Angels*, which *S. Iohn* in the Reuelation plainly manifesteth in these words: *I saw another signe in heauen great and maruellous, seuen Angels hauing the last seuen plagues, for by them is fulfilled the wrath of God.* And againe, *I heard a great voyce going out of the Temple saying to the seuen Angels: Go your waies, & powre out the seuen golden vials of the wrath of God vpon the earth.* His owne *Angell God* sent to destroy *Sodome* and *Gomorra*, to plague the *Israelites* when *Dauid* caused the people to be numbred, and to ouerthrow *Senacheribs* army. His owne *Angell* he sent to smite ambitious *Herode*, so that he *was eaten vp of wormes.*

Iob. ca. 1.

Iob. cap. 19.

Ibid.

Iob. 1.

Apoc. cap. 15.

Ibid. cap. 16.

Act. Apost. cap. 12.

To conclude, this is a golden rule, and worthy to be engrauen in *Cedar*, that *Good men neuer detract from the*

Lord, or from their neighbours. To the *Lord* they aſcribe al glory, all cauſes, all effects. To *Cæſar* they aſcribe what is *Cæſars*, and honour to whom honour belongeth. Notwithſtanding any naturall notions, or idle imaginations imprinted in their braines by the *Spirit of Detraction*, good men will quickly breake through ſuch brittle cobwebs, and will pierce quite through ſuch imaginations with their intellectuall iudgements, (as the beames of the Sunne pierce and paſſe through the thickeſt clouds) inwardly building on this fort of faith, that the *Diuels* force, himſelfe being ſpirituall, and oftentimes a priſoner, is not really reuelling, but ſpiritually roguing or reſtrained euen according to the pleaſure of the Great *Iehouah*, in whoſe power alone it conſiſteth to bruiſe his head, and to bring vs ſafely out of his tempting ſnares.

LINEAMENT. XVI.

The Spirit of Detraction *puniſhed by the immediate power of God, proued by examples out of the* Scripture.

EVen as the *Spirit of Detraction* with all other ſinful *ſpirits*, as the *ſpirit* of pride, the *ſpirit* of gluttony, the *ſpirit* of hatred and ſuch others by the contagious craft of the diuelliſh *ſerpent*, like an infectious leproſie poſſeſſed all ſoules ſince the firſt tranſgreſſion of our foreparents (our Sauiour only excepted) for in *Adam* we all liued: ſo likewiſe did this *ſerpent* firſt *detract* and depraue the *Lords* glory in heauen, when he arrogated to himſelfe his immenſiue power. And afterwards when *he ſeduced Eue to diſobey her Creator touching the forbidden fruit, ſaying vnto her, ye ſhall not die the death. And alſo when he made her beleeue that ſhe ſhould be as wiſe as God.*

At the building of *Babell* they deſperately *detracted*, in

in diſtruſting *Gods* prouidence, in ſearing another Deluge, and in ſaying, *Let vs build vs a tower, whoſe top may reach vnto heauen, leaſt peraduenture we be ſcatterd abroad vpon the face of the earht.* *Genes.*

Corah, Dathan, and *Abiram* were ſwallowed vp of the earth, becauſe they murmured againſt *God,* and ſpake againſt his ſeruant *Moſes.* *Numb. cap.16.*

Miriam the ſiſter of *Moſes* was ſtricken by the *Lord* with leproſie, becauſe ſhe ſpake againſt her brother, and againſt his authority which he had from *God.* *Numb. cap.12.*

The men, which *Moſes* ſent to ſearch the land of *Canaan,* and which when they came againe made all the people to murmur againſt him, and brought vp a ſlander vpon the land, euen thoſe men, that did bring that ſlaunder vpon it, as though it had bene euill, died in a great plague before the *Lord.* *Ibid. cap.14.*

None of the *Iſraelites,* which came out of *Ægypt,* except *Caleb,* liued to enioy the land of promiſe, becauſe they murmured againſt their *Redeemer,* who brought them out of ſeruitude, and tempted his patient *ſpirit,* therefore they periſhed in the wilderneſſe. *Num. cap.14.*

Saul deſpayring of *Gods* mercy, and for that the *Lord* vouchſafed not to anſwere him, by dreams, nor *vrim,* nor yet by *Prophets,* ſought to the couſening witch of *Endor,* who againſt her will (like to *Baalam* and *Caiphas*) propheſied the truth by a ſuppoſed *Samuel,* that the *ſpirit* of *God* had quite abandoned him, & that the next day after he ſhould be ſlaine by the *Philiſtines.* *Samuel. cap.28.*

The *Iſraelites* diſcomfited the *Syrians,* and killed one hundred thouſand of them in one day, according to the ſpeech of the *Prophet,* that was ſent to the *King* of *Iſrael* with this meſſage: Thus ſaith the *Lord,* becauſe the *Syrians* haue ſaid: The *Lord* is *God* of the mountains, and not *God* of the valleyes: therefore will I deliuer this great multitude into thy hands, and you ſhall know that I am the *Lord.* *1. Reg. cap.20.*

Ahaziah

2.*Reg. cap.*1. *Ahaziah King* of *Iuda* being ſicke, ſent meſſengers to *Baalzebub* the *God* of *Ekron* concerning his diſeaſe, and his recouery. But *Elias* out of the *Angels* mouth reſolued him, ſaying, Is it becauſe there is no *God* in *Iſrael*, that you goe to enquire of *Baalzebub* the *God* of *Ekron*? Wherefore thus ſaith the *Lord*: Thou ſhalt not come downe from the bed, on which thou art gone vp, but thou ſhalt die the death.

*Amos cap.*7. *Amaziah* Prieſt of *Bethel* bad the Prophet *Amos* propheſie no more at *Bethel, becauſe it was the kings Chappel, and the kings Court.* Wherefore, and for that he controlled the Lords meſſenger, thus ſaid the Lord: *Thy wife ſhall be an harlot in the Citie, and thy ſonnes and daughters ſhall fall by the ſword, and thy land ſhall be diuided by line, and thou ſhalt die in a polluted land.*

2.*Reg. cap.*2. Beares came out of the forreſt, and tare in peeces two and fortie children, which mocked *Eliſha* the Prophet, and reuiled him, with his bald head.

*Iſai cap.*27. *Senacherib* king of *Aſſyria* warring with *Hezekias* king of *Iuda*, ſent a blaſphemous embaſſage vnto him, ſignifying, that the *Lord* could no more ſaue *Ieruſalem* from his victorious hand, then the counterfeit Gods or Idols of other nations, which he deſtroyed. But the word of the *Lord* came to *Eſay* the Prophet againſt *Senacherib* in this manner: Whom haſt thou railed on, and blaſphemed? againſt whom haſt thou exalted thy voice, and lifted vp thine eyes on high? Euen againſt the *Holy one* of *Iſrael*. Becauſe thou rageſt againſt me, and thy tumult is come vp into mine eares: therefore will I put my hooke into thy noſthrils, and my bridle in thy lips, and will bring thee backe againe the ſame way thou cameſt. So the Angell of the *Lord* went out and ſmote in the campe one hundred, threeſcore, and fiue thouſand men in one night. And *Senacherib* himſelfe at his returne home was ſlaine by two of his ſonnes.

*Ierem. cap.*28. One *Hananiah* in the time of *Zedekiah* king of *Iuda* propheſied

propheſied falſely among the *Iewes* at *Ieruſalem*, eyther of vaine glory, for lucre ſake, or of ſet purpoſe to pleaſe the kings humour. And the word of the *Lord* came to *Ieremy* the Prophet, who thus ſaid vnto him: Heare now, *Hananiah*, the Lord hath not ſent thee: but thou makeſt this people to truſt in a lie. Therefore thus ſaith the Lord; Behold I will caſt thee from off the earth: This yeare thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord. So *Hananiah* died the ſame yeare in the ſeuenth moneth.

Holophernes offended with *Achior*, becauſe he ſaid, that the Lord of heauen had more power, then his king *Nabuchodonozor*, blaſphemouſly detracted his eternall Maieſty. Who is God (quoth he) but *Nabuchodonozor*? he will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliuer them. Within a while after he was ſlaine by a woman, and his army diſcomfited. *Iudith cap. 6.*

Elymas the Sorcerer withſtood *Barnabas* and *Paul*, and ſought to turne away the deputy from the Chriſtian faith. Then *Paul* being full of the *holy Ghoſt* ſet his eyes on him and ſaid; O man full of all ſubtiltie and all miſchiefe, the child of the Diuell, and enemie to all righteouſneſſe, wilt thou not ceaſe to peruert the ſtraight waies of the Lord? Now therfore behold the hand of the Lord is vpon thee, and thou ſhalt be blind, and not ſee the Sunne for a ſeaſon. *Act. Apoſt. ca. 13*

Our Sauiour *Chriſt* through the *Spirit* of *God*, through profound arguments confounded the *Phariſees* that *detracted* his glorious miracles, alledging, that he did caſt out ſpirits no otherwiſe then through *Baalzebub* Prince of Diuels. His arguments were theſe: Euerie kingdome (ſaith he) diuided againſt it ſelfe ſhall be brought to nought: and euery Citie or houſe diuided againſt it ſelfe ſhall not ſtand. So if *Sathan* caſt out *Sathan*, he is diuided againſt himſelfe. How then ſhall his kingdome endure? *Matth. cap. 12.*

Whereby we may gather, that the chiefeſt fight againſt the *Spirit of Detraction* is the irrefragable word of *God*, ſeeing that our Maſter *Chriſt* himſelfe vſed this kinde of armour.

Act. Apoſt. ca. 12. *Herod* made an eloquent Oration to them of *Tyre* and *Sidon*, ſo that the people ſhouted, ſaying, It is the voyce of *God* and not of man. But becauſe he arrogated the ſame to his owne worth, and gaue not glory vnto *God*, the *Angell* of the *Lord* ſmote him, that he was eaten of wormes.

Saint *Paul* the *Apoſtle* imputes mens mentall puniſhments & infectious ſickneſſes with theſe peſtilent ſinnes, to our ingratitude and negligence in glorifying and ſeruing *God*. When they knew *God* (ſaith he) they glorified *Rom. cap. 1.* him not as *God*, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was full of darkneſſe. When they profeſſed themſelues to be wiſe, they became fooles, for they turned the glory of the incorruptible *God*, to the ſimilitude of the image of a corruptible man, of birds, of foure footed beaſts, and of creeping things. Wherefore God gaue them vp to their hearts luſtes, vnto vncleanneſſe. They turned the truth into a lie, they ſerued & worſhipped the creature, forſaking the Creator: for which cauſe God gaue them vp *Rom. cap. 10.* vnto vile affections.

The ſame *Apoſtle* in ſhewing the cauſe of the ruine of the *Iewes*, and the calling of the *Gentiles* aſcribes the ſame vnto their *Detractions*: for they going about to eſtabliſh their owne righteouſneſſe ſubmitted not themſelues to the righteouſneſſe of God.

LINEA-

THE SIXT CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT. I.

1 *The* Spirit of Detractions *pleas and allegations on the behalfe of his humouring and soothing men in their vanities.*

2 *The said* Spirit *sharpely rebuked for his* Equiuocation *and dissimulation.*

3 *The Authours purpose in this subsequent* Circle.

HEe is no Politician (quoth *Peter pleaseman*) that will not pledge the world in the cup of *Detraction*, chiefly in these vntoward times, when men shall sit by themselues, as forsaken and forlorne, vnlesse they iumpe one with another in the selfe same veine of discourse: whether it be in derogating from *Gods*

Gods omnipotence, or in diminiſhing of their neighbours fame. How ſhall men otherwiſe conſume away their times. Reading occaſioneth bloudſhot eyes, and moyſt migrims; ſilence ingendreth melancholy, and ſleepe obſtupefieth the lodge of imagination. But ſpeeches, be they merry or malicious, ieſting or gibing, doe extend the windpipes, enlarge the heartſtrings, exhilarate the ſoules faculties, and enduce all companies to admire a mans fluent tongue, and to extoll his filed voice. Wilt thou be enrolled in Gentlemens bookes for one of their principall fauorites? ſtraine thy ſelfe to humour them, ſcoffe when they ſcoffe, bite when they bite, and (like *Hippocrates twinnes*) laugh and weepe together. If thou heareſt them blaſpheme, or blazing outnouelties, indeuor thou to verifie the ſame, or to requite their familiar conference with ſome additions of thine owne inuention. By this meanes thou ſhalt make thy company precious vnto them, & alſo prie (like an inſinuating intelligencer) into the inward ſtate of all thy countrey. By this means thou ſhalt learne their ſeuerall and ſecret inclinations, who be Δωροφαγοι *corrupt* Magiſtrates, who be carouſers, fornicators, or who haue encurred the danger of any penall ſtatute.

An Romule cœnes? Art thou a *Brittaine* a *Chriſtian*, and doſt thou faune and wag thy taile, like a ſpaniell? Doſt thou preach the doctrine of Diuels? Doeſt thou teach men to equiuocate, to diſſemble, to detract, and to laſh out lies? O ſonne of *Belial*, thou art in the gall of hell, and haſt no portion with vs in our *Chriſtian* buſines. How canſt thou loue *God* whom thou neuer ſaweſt, ſeeing thou canſt not loue thy brother in *Chriſt* whom thou ſeeſt daily? And how canſt thou loue thy *Sauiour Chryſt*, when thou ſhamefully ſhareſt his ſeameleſſe coate with Sathans ſoldiours, or when thou teareſt his members name & fame with thy taunting tongue? Words wound a man worſe then ſwords. No deadly drugs of Arſenicke or aconite are comparable to lying lips, no ſpirit more dangerous, then

then the *ſpirit of Detraction*. Let a man obſerue ſilence, and he ſhal neuer obtaine harme; let him when he ſpeaks, ſpeake ſoberly, and all men will loue him: or if that *Iſmaels* ſeede doe taunt him, *Iſaacs* ſeede will tender him. If the vngodly contemne him, the godly will comfort him. And will not the comfortable loue of one godly man counterpoiſe the contempt of many vngodly? Let him ſeldome ſpeake, or not before a queſtion be asked him, and he ſhall neuer be indemnified. Let him follow the French mans counſell: *Pibrac.*

Parler beaucoup on ne peut ſans menſonge,
Ou pour le moins ſans quelque vanite.
Le parler briefe convient à verite;
Et l'autre eſt propre à la fable et au ſonge.
To prattle much one cannot without lies,
Or at the leaſt without ſome vanitie,
It well agrees with dreames and fooleries;
But pithie words belong to veritie.

For this purpoſe that the talkatiue may be aſhamed of their tatling tongues, for the publike good, and for my modeſt memoriall towards *her*, that reſts with the *Lord* of reſt, haue I compoſed and complotted this *Circle*, Whereby the world may conceiue charitably of thoſe runnagate rumors which lately by *Satans* long *reeds* (not vnlike to thoſe of *Midas* his *barber*) haue paſſed & pierced into their *Aſſes eares*, which being remote from the *Meridian* of the climate, wherein I liue, doe beleeue nothing more certainly, then that the *Diuell* in his *reall* perſon hath reuelled among vs. Theſe newes expoſed abroad with a ſmokie gloze haue bene ſo vented by the *Inuentor* of falſe newes, that our *Aleknights*, *Alchymiſts*, *Tobacconiſts*, and ſuch like taunting *ſpirits* with generall applauſe doe magnifie the *Diuels* maieſty in their daily *detractions*, and want but little of canonizing and conſecrating him for their *God*, & his adherents for their *Saints*. Which blaſſing blaſphemie becauſe I haue almoſt extin- 3

guiſhed in the former *Circle* with diuine deaw, I will proceede in this preſent *Circle* to the conuiction of other partiall paralogiſmes, wherein his earthly Agents, our doating *doctes* with both hands do extoll dumbe creatures to the very skies, not much vnlike to thoſe idolatrous *Indians*, who adore the *Orient Sunne*, the *Moone*, and other viſible *Starres*. So when our ignorant countreimen heare but the clap of a *thunder*, or ſee but a flaſh of *lightning*, they arme thẽſelues forthwith with outward ſhowes, with croſſing their profane bodies. Others againe more wiſe in their owne conceits beleeue, that *God* predeſtinates no man to periſh by ſuch heauenly meanes, ſauing wicked wretches: wherein they limit his prouidence, wiſedome and glory, which otherwiles he manifeſteth by ſuch glorious accidents for our trials, or for ſome other notable effect. Some wade yet further, in attributing a powerfull prerogatiue to ſuch *meteorie* ſignes, namely, that they can harme a man of themſelues without *Gods* extraordinarie ordinance. For (ſay they) he made an end of all his workes in ſixe daies, and left order that euerie Starre ſhould moue in his place, and bring forth ſutable qualities according to mens complexions and conſtellations. All which prodigies of opinions, together with other contagious conceits of mens buſie braines I will confound with the Sunne-ſhine of *truth*, interfuſing diſcipline mutually with doctrine, and both of them with *Gods* miracles, ſo that the right hand reciprocally ſupporting the left hand, they may contune and continue together as it were in a *Diapazon*, and afterwards ſerue for bridling preſidents to looſe and lauiſh tongues. As for the ſubſtance of the ſubiect, I dare ſubmit the ſame to the learnedſt *Lydian* touch; whoſe *criticke* carping I countermine with that *Epigramme*.

Cum tua non edas, carpis mea opuſcula Momę:
Carpere vel noli noſtra, vel ede tua.

Thou

Thou put'ſt not out thy workes, yet carp'ſt at mine:
Leaue off to carpe at mine, or put out thine.

LINEAMENT. II.

1 *How the Spirit of Detraction goeth about to ouerthrow Predeſtination in attributing our misfortunes immediately to the Planets, thunders, lightnings, or other naturall creatures; where the Author excuſeth himſelfe for writing of ſuch deepe myſteries.*

2 *How God made the ſecond cauſes and all other things in this world for mans ſake.*

VRt taunting *Troianes* finding no waighty ſhifts to reſtore and repaire vp the *Dinels* ruinated reputation & reall ſtrength, doe in their ſteede entertaine other *Hydraes* of opinions: that the *Planets, thunders, lightnings*, or ſome other naturall creatures, immediatly occaſioned our ill fortunes, our ſodaine loſſes, or deaths violence. Whereby theſe *detracting* buſibodies go about to ouerthrow *predeſtination*, to aboliſh from nature the light of nature, and to ſubiect the firſt cauſe vnto his ſecond cauſes, the Creator to his creature, after the example of vnnaturall *Iupiter*, which droue out his owne Father *Saturne* from his kingdome of *Creet*. Oh vnhappy men, that aſcribe ſuch prerogatiues to weake and wounded nature. Is there not in the Lords hand a cup, and the wine red? Are not our haires numbred? But to confute this abſurditie, I will briefely runne ouer the ſprings of Predeſtination. And firſt I will ſearch with ſubmiſſiue thoughts, vnder the accuſtomed patience of my moſt patient Lord the onely Creator of the world, what were the patternes of his workes, before the creation, and how he conferred his power vpon the ſecond meanes. Which ouer curious ſearch I do willingly vndertake for the better ſatisfaction of buſie brains. 1

In

In this Labyrinth I humbly deſire his heauenly *highneſſe* to diſpence with my haughty purpoſe, for certainly (if it were poſſible) men ſhould not queſtion of ſuch profound matters, but rather they ſhould be drawne backe to the humility of not thinking once thereon, leſt that chance vnto them which chanced to the preſumptuous Angels, or leſt the anſwere of that ancient *Father* iumpe iuſt vpon their phantaſticall pates, who being asked by a curious-headed fellow what *God* did before this worlds creation, gaue him this choaking anſwer, he made (quoth he) Hell for ſuch curious perſons as you are. An humble ignorance (I confeſſe) in ſuch waighty myſteries is no way preiudiciall; but the peremptory deniall of any one of them is blameworthy.

2 This world is a miraculous map or a table booke, wherein the myſteries of *Gods* nature are deciphered, ſo that it is impoſſible for any man to know the particularities thereof. Therefore we muſt content our ſelues with admiration, which is a thing moſt acceptable to the Spirit. To verifie this, looke O mortall man, vpon the azured skie, and tell me what thou ſeeſt? *Admiration.* Deſcend into the earth, and take thy iourney from the Eaſt vnto the Weſt, from the North vnto the South, and after all thy trauels, after all thy trials tell me what thou ſayeſt, nay what thou ſaweſt. *Admiration.* Well, ſeeing that the vaſtneſſe of this worlds circuite doth ſo confound thy weake and wearied ſenſes, that the more thou muſeſt, the more thou maruelleſt: then enter into thy little world into thy ſelf, and comprehend thy thoughts within a certaine circle. *O quàm durus eſt hic ſermo.* This is a heauier taske. At the leaſt and laſt, looke downe vpon the little Ants, and learne what moues them to toyle and take more care to liue by their own labours then many a man. Surely, thou canſt not but admire. And why? becauſe this world and all the workes therein are the *Idea*, the modell, the mappe, the booke, wherein the nature of the incom-

incomprehenſible *Godhead* is written with capitall letters of *Admiration*. In euery thing both great and little, how little and light ſoeuer it be, his *Diuine Maieſty* hath imprinted his wiſedome, goodneſſe, and power. And euen as in his ſubſtance he is all, ſo in his workes he doth all.

And now to declare what *God* did before the creation of the world, it is certaine, that his purpoſe was to haue a ſociety of men as well as of Angels, and thoſe good and euill Angels, that the one might ſerue as monuments of his mercy, the other as monuments of his iuſtice, and that both together might ſerue as inſtruments of his glory; for his power is no leſſe glorified in the one then in the other. After the determination of his purpoſe, for mens ſake, that they might haue a place correſpondent to their natures, he drew the platforme of this world. Wherein theſe principall things concurred, firſt his purpoſe, next his wiſedome, thirdly his goodneſſe, fourthly his power, fiftly his generall prouidence, ſixtly, his particular predeſtination. To returne backe towards the firſt, which is his purpoſe or intent: There is the map of all the world, and of euery thing to be done there throughly contriued in his minde before the beginning of his worke. Then his wiſedome, goodneſſe, and power animated him to go forwards, and to prouide for the building of his new place of plantation or world, for as then there wanted a mediate or ſecond inſtrument to worke vpon. Wherefore he was driuen to create all of nothing, that is, without any ſecond meanes without the aſſiſtance or aduiſe of any other. In this creation he vſed the helpe of his *word* onely, that was his omnipotēt ſelfe, whom the naturall Philoſophers otherwiſe termed the *firſt mouer* or ſupreme cauſe of all things. There was no power in his Angels, for they were but creatures themſelues, hauing their motions by his very motion. In the power of his onely will and motion it

conſiſted to create the eſſence of the materiall ſubſtance of the world. And ſo he made heauen and earth, and by vertue of his Spirit he breathed life, forme, or motion into them, and into all the creatures thereof, ſo that all things were in the compaſſe of ſixe daies enlightened, repleniſhed, ſupported and ſuſtained by the motion of his powerful ſpirit, yea all things, the firmament, the planets, ſtarres, meteours, elements, and all other creatures whatſoeuer, were vnited with ſuch a perfect vnion that they make vp a perfect globe, map, or booke, of his neuer-enough-admired nature; And which is moſt miraculous to mans capacity, euer ſince that he moued them, they continually moue one another by different motions & do effect all things in this world eyther for generation, preſeruation, or deſtruction according to his ſupreme direction. Some moue one another by neceſſary or fatall motions. Some by voluntarie motions, ſome by caſuall motions, ſome by naturall motions: eyther ſlow or ſwift. What good things come to paſſe, we are to attribute to himſelfe, who is the firſt mouer of all theſe motions. But what euill things come to paſſe, we muſt aſcribe to the ſecond motions, which are voluntary and vncompelled by him: I ſay, we are to aſcribe euill things to ſecond cauſes, that we detract not from his omnipotence in making him the immediate cauſe, or in affirming that they proceeded without his conſent. For as goodneſſe comes from his will: ſo euill cannot come againſt his will, but by his ſufferance and permiſſion it comes from ſecondarie motions.

LINEA-

LINEAMENT. III.

The Spirit of Detraction *conuicted for measuring Gods prouidence by their owne humane prouidence.*

THose naturalliſts doe greatly erre which meaſure the diuine *prouidēce* by their own humane prouidence, or rather by their wanton affections. Little doe they thinke that their naturall computation of time cauſeth this vnnatural imputation, for with God all times be one, and a thouſand yeares in his ſight are but as yeſterday. With him who is the beginning and end of all things, there is no time paſt, nor time to come, in reſpect of his foreſight, by reaſon that his foreſight is his preſent ſight, ſo as he beholdeth at once, at one inſtant which inſtant with him is alwaies and eternall, not onely all things which euer happened or euer ſhall happen, but alſo euery particular thing as then preſently done; and looketh ſo earneſtly, ſo cleerely vpon it, as though his eye were fixed intentiuely on that thing, and on nothing elſe. The reaſon is, becauſe there is no diſtinct differences of time in the eternitie, ſeeing that at one looke he ſeeth all the world ouer. And his intent to doe a thing, and his doing of a thing, is all one and the ſelfeſame, in reſpect of his eternall knowledge, though it be otherwiſe in reſpect of mans naturall knowledge. Let this ſuffice for *Gods* generall foreſight or purpoſe of all things, which we call his *Prouidence* that extends vniuerſally to all the world, and to all the creatures thereof. Now it remaines that I diſcourſe ſomewhat of *Predeſtination*, which is not a thing ſeuered from his *Prouidence*, but onely that noble part thereof, which belongs to his nobleſt creature vnder the cope of heauen, for whoſe ſake he created all the world, making him his Deputie or Bayliffe to vſe the ſame for his glory, and not to abuſe the ſame for his owne luxurioufneſſe.

LINEAMENT. IIII.

1 *The* Authors *cenſure of* Predeſtination.
2 *That all ſecond cauſes doe worke their effects according to the firſt cauſes direction, which is God.*
3 *How God endowed ſome with free-will through grace to enable them vnto faith.*
4 *The* Spirit of Detraction *conuicted for imputing the cauſe of mens damnation to Gods decree.*

1 GOod and euill were certainly predeſtinated vnto vs in our ſeuerall eſtates, euer ſince the beginning of the world by our *Creatour*, not according to any euill deſerts, or vertuous motiues of ours, but onely according to his owne free pleaſure, according to the abſolute counſell of his owne ſoueraigne will, and according to the vniuerſall power which his omnipotence hath ouer the workmanſhip of his hands. Neither yet conſtraines he any of his ſecond cauſes to commit good or euill by any forcible operation or neceſſitie of nature, but by diſpoſing vnto effects ſutable to their ſeuerall conditions: Whereby both good and euill actions ſhall flow out of the ſaid ſecond cauſes according to their owne diſpoſitions, euen as a voluntary quality proceeds from a voluntary cauſe, and a caſuall quality from a caſuall cauſe. His omnipotent Maieſty (I ſay) as *the firſt mouer*, the firſt cauſe, is the immediate mouer, and cauſe of all effects whatſoeuer the ſecond cauſe brings forth, and alſo the cauſe of all their inclinations.

2 Euen as *Deliberation* (which is the chiefeſt act of our vnderſtanding in *the knowledge of good and euill*) and the *Goſpell* of *Chriſt* are the mediate and ſecondary cauſes in the firſt act of the conuerſion of our humane willes (now paſſiue) towards the will of *God* being the firſt and ſupreme cauſe of our *deliberation*, of this *Goſpell*, and of our willes; and euen as theſe two cauſes (the ſecond depending on the firſt) muſt ioyne together before that we can reſolue on any good or euill word, thought, or deed:

deed: so the Planets, Meteors, or other natural creatures of *God*, in respect of him being second causes, cānot produce any effect whatsoeuer good or euill for our benefit or harme, without his supreme direction. Both causes worke naturally in this world, when both conioyne in a naturall effect against a naturall creature. And yet sometimes it pleaseth his soueraign Maiestie to wound nature without any such second or natural causes which gulfe because it is perillous to saile through, I will modestly content my selfe by the shore, or on this side of that great Sea, following *Du Bartas* his aduise, hauing Faith for my sailes, the *holy Ghost* for my Pilot, and the Bible for my starre.

Qui voudra seurement par ce gouffre ramer
Sage, n'aille iamais cingler en haute mer.
Ains costoye la rive, aiant la foy pour voile,
L'Esprit saint pour nocher, la Bible pour estoile.

But (quoth the reprobate) then may I do whatsoeuer my will enduceth me vnto. It is all one whether I commit good or euill. For if goodnesse be already predestinated vnto me, I shall surely light vpon it; neither can all the prouocations of the world, the flesh, or the diuell, cause me to erre.

O curuæ in terrās animæ, cœlestium inanes!
O stooping soules to earthly trumperies,
And quite deuoide of heauenly mysteries!

Though God foresaw before the groundworke of the world was laid, that such and such might be saued: yet notwithstanding he knew in his wisdome that they could not by reason of their affections, and of themselues without his assistance, attaine to that perfect state. And therefore he interposed his mercy together with his iustice, he sent his owne spirit among them incarnated to ease them of that grieuous yoake which flesh and bloud found insupportable, whereby he foresawe that men might please him, if they were endowed with as much free-will, as they might chuse for their enabling

thereunto. To this end he inſpired ſome with faith, and ſome he reiected: yet with this caueat and condition did he predeſtinate them to faith, that this faith ſhould ſerue as a badge or cognizance to diſcerne them from the reprobate; ſo that their election being conditionall, they ſhould not waxe preſumptuous, cowardes, nor *Apoſtates*.

Thus all our actions, all our goodneſſe, all our misfortunes, yea and our liues, willes, and deſtinies are ſubordinate without coaction or conſtraint vnto *Gods* directions, whoſe ſupreme will being aboue our willes, and flowing into our willes, takes not away the iudgements of our vnderſtanding, nor enforceth vs, but ſo ruleth vs, that we in chuſing or refuſing doe ſomewhat follow our owne reaſonable willes. For he that made vs, without vs will not ſanctifie vs without vs, that is, without our cooperation and conſent. Much leſſe can the influence of the Starres or Meteours induce a neceſſitie of deſtinie, and maſter our complexions without our conſent. The very beginning of all our operations was infuſed by our *Creator* in our ſelues with freedome of will. So that no conſtellations or meteours, if being corporall ſubſtances they triumph otherwhiles ouer our bodies by *Gods* direction, yet cannot they ſway our mindes, becauſe they are diuine, ſpirituall, and of a purer ſubſtance then themſelues.

4 And ſurely they are ſtrongly poſſeſſed with the *ſpirit* of *Errour*, which aſcribe the cauſe of their damnation immediatly vnto *Gods* inceitable decree, for the certainty of his decree doth no way force them of neceſſitie to be ſaued or damned, as they pleaſe. And though the intent of *God* himſelfe be certaine and immutable, yet notwithſtanding the meanes of bringing the effects of ſaluation or damnation to paſſe, doe not proceede from neceſſarie but from voluntary motions: for *Gods* prouidence or foreſight, which as I wrote in the former diſcourſe, is alwaies preſent

preſent, eternall, and at once, obſeruing that ſuch effects would follow, and ſeeing as it were at the ſame inſtant ſuch to follow his commaundements as liuely, as if they had alreadie fulfilled them, and contrarywiſe ſeeing ſuch and ſuch to commit ſinne, as if he had ſeene them then alreadie committed, knew certainly who would be his elect, and who would be rebellious. Wereupon, he ordained eternall rewards and eternall puniſhments for them. As for example, a man ſicke of a *Calentura* or burning ague is charged by his Phyſition not to drinke wine. The patient notwithſtanding the ſtrictneſſe of his charge by reaſon of his continuall cuſtome, and former diſordered life carouſeth wine, and dieth. Which that Poet well remembred:

Et tremor inter vina ſubit, calidumque trientem Perſius Satyr. 3.
Excutit è manibus: dentes crepuere retecti.
In drinking wine the panges of death
From him the cup do wreſt:
His members quake, his teeth doe ſhake,
His life can finde no reſt.

Now the cauſe of this mans death was himſelfe, for if he had obeied the Phiſitian he had recouered his health. After this fatall accident we cannot denie, but it might haue otherwiſe hapned, but the thing being once done, we certainly know it was done, and what was done muſt needs be done: for now it cannot be vndone. Howbeit that in the doing or drinking of the wine, the ſicke party might haue choſen whether he would drinke it or no. So in our actions concerning ſaluation or damnation, there is no neceſſitie or reſtraint, but we may chuſe in time whether we will be ſaued or no, neither ought we iuſtly to accuſe *God* for our damnation if we be damned, or blame his immutable and inculpable decree, but lay the fault where it ought. Seeing that *God* is content, that his will ſhould concurre with ours, let vs lay the fault on our ſtubborne ſelues, who through a cuſtomarie delight

light in ſinning haue wittingly and wilfully deſerued it. For his diuine Maieſty to free himſelfe, did tender his grace to all, & euery man might by acceptance there of auoid the puniſhment, & flie from the wrath to come, if he would; ſo that it is not the neceſſitie or conſtraint of *Gods* decree, which inferred our damnation, but our contempt of *Gods* commaundements, which albeit we need not commit, vnleſſe we would: yet being once committed muſt needs be committed; which his prouident Maieſtie perceiuing thus to proceede and chance as alreadie proceeded and chanced, decreed eternall reward for the righteous, and eternall puniſhment for the reprobate. Concerning this laſt point, we may iuſtifie the certaintie of his decree. But to charge his Preuidence with the occaſion of our ſinnes, as by the neceſſitie of his decree, is damnable; for it is one thing to enquire whether *God* knew that ſuch and ſuch would be damned; and another thing to enquire whether he forced them to ſinne, and ſo to worke their owne damnation. And it is another thing to affirme, that *God* knowing ſuch and ſuch would ſinne according to their natures did decree eternall puniſhment for them.

LINEAMENT. V.

That God is not the Authour of Temptation, but an Actor therein.

Ia. cap.1. NEyther tempteth *God any man*: but giueth the wicked man ouer to his owne concupiſcence, and conſequently to ſinne, and Sathans alluring baits. He tempteth no man immediatly, but according to his vnſearchable pleaſure, he turneth away his countenance, withdraweth the influēce of his grace from him, and then is mans heart hardened by reaſon of his owne naturall imbecillitie, lead into temptation, and left

left (as *corpus opacum*) eyther for a while eclipſed, or for euer enticed with the world, the fleſh, and the Diuell. And yet *God* is not the Author of our corruptions, though he be an Actour in corrupting. The doing of a thing proceeds from the *Creator*, and the euill doing from the Creature. That the harpe ſoundeth, the harper is the cauſe, that it ſoundeth ill, the harpe it ſelfe is the cauſe. In all naturall bodies their owne brittleneſſe is the cauſe of their corruptions. Not the agents, but the patients worke their ill ſauouring. That we talke, that we walke, *God* is the cauſe; that we talke amiſſe, & walke awrie, our owne wantonneſſe with our weakneſſe is the cauſe. Our tongues were made to glorifie our *Creator*, our hearts to meditate before we talke, that both conſenting and concurring together in a ioyfull embaſſage towards *God*, the ſoule may deſerue a ioyfull welcome in heauen. In regard of which circumſtances, O mortall men, Let your dead bodies be embaulmed, your meates perboyled or poudered. Let your tongues, hearts, and ſteps be directed by the bridle, lampe, and line of Gods holy word; *For with the heart, man beleeueth vnto righteouſneſſe, and with the mouth confeſsion is made vnto ſaluation*, according to that *diuine Diſticke*: *Rom. cap. 10.*

Non vox, ſed votum: non Muſica chordula, ſed cor:
Non clamor, ſed amor cantat in aure Dei.

Not flattring words, but feruent vowes of mind:
Not Muſickes ſound, but ſoules by faith refin'd:
Not outward cries, but inward flaming zeale,
Within *Gods* eares ring out a pleaſing peale.

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Not outward cries, but inward flaming zeale,
Within *Gods* eares ring out a pleaſing peale.

LINEAMENT. VI.

1 *How God predeſtinated ſome to be ſaued.*
2 *Why all men were not elected.*
3 *That mens owne willes by Gods ſufferance occaſion their reprobation and harme.*
4 *The Authors ſentence concerning himſelfe, whether he be one of the elect.*
5 *That Good and Euill cannot come without Gods conſent.*

1 OVR heauenly *Father*, whoſe prouidence or foreſight is no other then his preſent ſight, before the beginning of the world ſeeing men at that time (though vncreated and vnborne) all preſent in his ſight, as if they were alreadie created and borne, readie to receiue doome or iudgement, and ſeeing them at that inſtant to refuſe his grace, as liuely as if they had already refuſed the ſame, obſeruing withall the corruption of their nature continued by cuſtome, to produce corrupt fruits and effects accordingly, elected the purer moulded ſpirits apart from the reſt, enabled them with his grace as with a ſpeciall gift or pardon (for indeed the very pureſt had deſerued death and damnation) and freely of meere fauour gaue them their liues at the mediation of their *Redeemer*, and alſo their liberty, which their firſt parents haue ſince wittingly forfeited. The reſt, as reprobates, refuſing his charter of grace, and alreadie in his foreſight (which is eternall, and alwaies preſent) condemned and ſtanding before him in the ſtate of damnation, he ſuffered ſtill to perſeuer and to be as he found and ſaw them. Crie for mercy they could not, becauſe his iuſtice required equality or ſatisfaction. Beg for liberty they could not, by reaſon that their ſinnes had entangled and tongue-tied them. And ſo for want of ſpeaking and ſuing with remorce of conſcience (which we call repentance) vnto the Sauiour of the world (by whom I vnderſtand *Gods mercy*, which ſince was made

made flesh & shined before his Iustice) they sustained the punishment, that was due vnto them. Wherein they were not to blame *God*, but rather themselues, that foolishly delayed their suites. I heard that of late daies a prisoner well lettered, after condemnation hauing gotten the benefit of his Clergy according to the lawes of this land, and referred to his triall whether he could reade or no, was sodainly so bedazeled and bereaued of his eye sight, that for want of reading he lost his life. Now who can blame the Iudge in this case? Surely no man. For he was iustly hanged through his owne default. The Iudge did what he could iustifie, yea and perhaps was forced to shead teares, when he pronounced the iudgement. Much more fault are we to finde with those sinners, which can reade and beg for remission, and yet of set contumacie (like a curst child wholly addicted to frowardnesse) will not be perswaded once to say *Abba, Father.*

To returne vnto my former matter of Election, *God* 2
findes men euill, and leaues them so, for he is not tied to giue them grace, except it please himselfe. To confirme this, I regard many creatures, and doe finde them all diuersly disposed, some to good, some to euill, some to riches, some to pouerty; I finde this diuersitie in our very grounds. Heere, is good arable land, good pasture: there, growes neither corne nor pasture, but briers, brambles, tares, cockle, furres, heath, or stones.

Non omnis fert omnia tellus,
Hic segetes, illic crescunt fœlicius vuæ.

All grounds beare not alike all kind of things:
Here, growes grain, there the grape more fruitful springs.

But why all grounds yeeld not the same commodities, we must leaue that secrecy to Gods vnsearchable will. In like manner I see our earthly kings bestowing titles of honour vpon diuers persons, and vpon diuers occasions. Some they dubbe knights before the battel, and some after the battell. Some others they grace of their owne se-

ſecrete iudgement, or for ſome cauſe vnknowne vnto vs. After the like manner (to compare great things with ſmall) (O eternall *Father*) thou diſpoſeſt of thy ſinfull creatures. Some thou calleſt, ſome thou electeſt, ſome thou reiectеſt. Of thoſe which thou calleſt, ſome thou reſerueſt for one purpoſe, ſome for another; and all for thy glory. Neither ought we to maruell or murmure at this, that we be not all called & choſen, conſidering what was our beginning, our fragility, our ſtubborne natures, and that we deſerued no fauour at all. Seeing our firſt Parents both man and woman taſted the fruite of *good and euill*, it is but diſcreet ſeuerity, or rather diuine mercy, that thy ſoueraigne *Maieſtie* electeth ſome (as *good* perſons) of their ſeede to honour thee, and leaueſt the reſt (as *euill*) to their owne appetites in ſatisfaction of thy iuſtice. To the one thou giueſt *heauen* for the honour of thy mercie, to the other *hell* for the honour of thy iuſtice. And yet dare not I alwaies iuſtifie the *elect*, in exempting them quite from the thraldome of ſinne, ſeeing that they are but brittle fleſh and bloud, who might commit follies in their youth being ſubiect to the *knowledge of euill*, and neuertheleſſe become reformed in the middeſt of their age, as capable by the *diuine* bounty of the *knowledge of goodneſſe*.

3 Now it remaineth; that I touch a little, as I ſaile by the ſhoare of curioſitie, wherefore *God* ſuffereth the workmanſhip of his hands to be damned? For the ſolution of this triuiall and idle queſtion, it is written, that the Potter may ordaine his owne veſſels to what vſe himſelfe pleaſeth. For no doubt, but *God* is glorified in the damnation of the reprobate (as in the *Reuelation* he is honoured for iudging the *whore of Babylon*) albeit that he be no cauſe of their wickedneſſe. Commonly he ſuffereth euill to chance by that meanes as he bringeth goodneſſe to paſſe, extolling his owne glory out of their errours, and in effect his ſufferance of euill is nothing elſe

elſe but his deſtination and decree of goodneſſe. So that the cauſe of mens reprobation proceeded not from the ordinance of *Gods* will, but from their owne willes by *Gods* ſufferance.

In a word, it is not good to be ouerbuſie with this eternall purpoſe of *God*; for it is the marke of a Reprobate to intrude himſelfe ouerboldly into the ſecrets of his *Maker*. Let vs then modeſtly content our ſelues with the *Apoſtles* Counſell: *I ſay (through the grace that is giuen vnto me) to euery one that is among you, that no man preſume to vnderſtand aboue that which is meete to be vnderſtood; but that he vnderſtand according to ſobriety.* Let vs like infants content our ſelues with milke, pap, and ſuch tender meate, as ſerue fitteſt to nouriſh our tender conſtitutions. And let vs not couet or rather wantonly long after any foode of a ſtronger quality, able to ouercome our weake natures, leſt we be confounded. For they that gaze too long vpon the Sunne beames, will become blinded with the glory or maieſtie thereof. We muſt not prie into Gods ſecrets; but pray vnto Gods Sonne, our all-ſufficient Sauiour. For do not we ſtrictly cenſure him, that enters vncalled into a *Great Mans* chamber, vpbrayding him, as an vnmannerly *ſawcy Iacke?* What auaileth it me to enquire whether another man be in the ſtate of ſaluation or damnation, while my ſelfe haue more neede to prie into mine owne ſtate, to liue *Meſſe tenus propria*, within mine owne lot, and (for my further knowledge, *Quàm ſit mihi curta ſupellex*) like a ſnaile, to ſhoote into mine owne home? Is not he vnwiſe that rogues abroad for ſtrange and curious newes, leauing his owne houſe vnſetled, and as a prey to his mortall enemy? *God* giue me the grace to muſe & meditate with my ſelfe from day to day, whether my ſelfe am in the ſtate of ſaluation or no, and to do my beſt endeuour to pleaſe *God*, whereby I may become one of his elected number, leauing off ſuch friuolous queſtions & fooliſh inquiſitiõs.

4

Rom. 12.

For although that the number of the Elect and Reprobate be certainly knowne in the eternall purpoſe of *God*: yet conſidering the cauſes of ſaluation and damnation to be incertaine, variable, and voluble in mine owne conſcience, I am driuen to ſubmit my ſelfe with feare and trembling to *Gods* mercy, hoping for the one, and fearing the other; leſt his number of the elect in reſpect of me be not certaine. For I finde by experience, that ſometimes being penitent and penſiue for my ſinnes, I am in the ſtate of ſaluation, and that ſome other times ſeduced by *Sathan*, the world, or the fleſh, I am in a moſt doubtfull and deſperate eſtate, which I pray *God* to ſuſpend and turne to the beſt for my *Redeemers* ſake, that became a ſacrifice for my ſinnes. With this hope or faith I was fed euer ſince my *baptiſme*, that being thought worthy of ſo great a grace, and of many moe bleſſings beſides, I may beleeue & build vpon it, that I am elected. Therefore I will not faint like a coward, but glory that I am a Chriſtian, proteſting to continue faithfull; as one ſometime gloried that he was borne a man, and not a beaſt, a Proteſtant and not a Papiſt.

Thus farre haue I aduentured to wade in the depth of *Predeſtination*, *Free-will, and Election*: Whereupon, as on a moſt ſure foundation, I eſtabliſh this Propoſition: *that promotion comes neither from the Eaſt, nor from the Weſt*, nor from any where elſe, then from the firſt Cauſe, for *he alone putteth downe one, and ſetteth vp another*; and that no calamitie, nor croſſe can chance without the ſame firſt cauſe, the *God* of endleſſe glory, power, ſtrength, wiſedome, mercy, and bountie, whoſe name be bleſſed and praiſed for euer and euer, world without end. *Amen.*

Pſal. 75. 5

Ibid.

LINEA-

LINEAMENT. VII.

1 *The cauſes why God ordained thunder and lightning.*
2 *The naturall nutriments of lightning.*
3 *Why thunder and lightning be moſt dangerous in Winter.*
4 *Where they worke their operations more vehemently.*
5 *An admonition to build low.*

WE muſt leaue vnto nature her peculiar office, becauſe ſhe effects nothing without the predeſtinate counſell of the eternall Mouer. The Winters durt, the Sommers duſt, the ayrie clouds, all of them ſpring from natures motion. The ayrie Regions are moued, and thereupon ſtormy blaſts of winde ariſe. The vapours turne and toſſe, then duskie clouds appeare. At laſt both winds and clouds carried about in the wheele of violence ingender tempeſts, thunders, and lightnings. All which though they iſſue from naturall cauſes, yet we muſt note them, as tokens ſent from the Author of nature, who being bound to no cauſes is himſelfe the originall cauſe of all cauſes. Like as the partie-coloured Rainebow prognoſticates the diuine league indented betwixt his ſupreme Maieſtie and ſinfull men: euen ſo let vs iudge, that thunders be volees of Canon ſhot to rouze vs vp from our drowſie defiled dreames. To this end it lightens, that beſides our ſence of ſeeing, our other affrighted ſences may ſolicite the ſluggiſh Queene to ſaue her ſelfe, and her ſnaily houſe before the generall day of doome. 1

Doe out your candles, away with your oyles, remoue your Lard, take away the nutrimēt of lightnings, leſt they ouerthrow your weaker lights, yea and extinguiſh your chiefe delight, the light of your bodies, the image of euerlaſting light. *Omne ſimile nutrit ſibi ſimile.* Euery like nouriſheth his like: no maruell then, if lightnings endowed 2

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dowed with an vnctuous ſubſtance approach naturally to oyle, tallow, bacon, groſſe bodies, and to hot moiſtned wares.

3 Thunder is moſt dangerous in Winter, according to thoſe vulgar rythmes:

A foule Winters thunder
A faire Sommers wonder.

Becauſe the *Ruler* of nature at that vnſeaſonable time is diſpoſed to make his *Deity* manifeſt to miſcreant *Atheiſts*, who limit ſuch Meteory ſignes onely to the Spring and Autumne, and alſo becauſe his Maieſtie meanes to awake his rebellious children out of the Lethean Lethargie of carnall voluptuouſneſſe.

4 The places where oftneſt thunders ſtrike, and lightenings flaſh, be high trees, high houſes, high hilles, not onely becauſe they are neereſt to the Region of the ayre where fiery exhalations doe alwaies wraſtle and warre with congealed vapours (as euery Agent workes moſt fiercely vpon his neereſt matter) but likewiſe becauſe the Lord would haue vs humble our ſelues before him by ſuch terrible admonitions: which the Satyriſte alſo toucheth:

Perſius in Satyra 2.

Ignouiſſe putas? quia cum tonat, ocius Ilex
Sulphure diſcutitur ſacro, quàm tuq́ domuſq́?

Thinkeſt thou, that *God* hath quite forgiuen thee?
Becauſe thou ſeeſt the higheſt oaken tree
Sooner, then thee or thy faire houſe, defa'ſt
With thunder claps and ſacred ſulphurs blaſt?

And as a more ancient *Poet* in more liuely colours paints out the extremitie of meteores againſt the loftieſt ſeates:

Horatius.

——— Ventis agitatur ingens
Pinus, & celſæ graniore caſu
Decidunt turres, feriuntq́ ſummos
Fulgura montes.

The

The hugeſt Pine with winde is ſhaken downe;
The higheſt tower is ſooneſt ouerthrowne;
The loftieſt mount with lightning is o'rblowne.

In reſpect of which inconueniences a wiſe *Emperour* of *Rome* forbad (by an expreſſe decree) any Citizen in *Rome* to build a houſe aboue fortie or fiftie foot high. And thou deare *Chriſtian*, which readeſt this humble booke, I admoniſh thee to build low, to carry a low ſaile, to lay aſide thy Peacocks plumes, to behold thy feete, I meane the earth, from whence thou cameſt; and laſtly I warne thee to proſtrate thy thoughts before thy heauenly Father, the worlds great *Thunderer*, following the *Poets* counſell: 5

Viue tibi, quantumq́ potes præluſtria vita:
Sæuum præluſtri fulmen ab arce venit.

Liue to thy ſelfe, and ſhunne the ſtatelieſt roome;
For thunder doth from higheſt Caſtle come.

LINEAMENT. VIII.

1 *How God ſendes thunder and lightening eyther for his glory, for mens triall, or for their puniſhment.*

2 *Examples aſwell moderne as auncient of forcible thunders and lightening.*

IN all ages it pleaſed *God* to manifeſt his maieſticall power of thunder and lightenings among mortall men eyther for his glory, or for monition ſake, or for their puniſhment. At *Mount Sinai* to ſhew the *Iſraelites* his glorious ſtrength and Maieſtie, he appeared with exceeding *loud Trumpets, with terrible thunders and lightnings*, which the Prophet *Dauid* thus expreſſed: *The Lord thundred out of heauen, and the moſt High gaue out his voyce, haileſtones, and coales of fire.* Another time to trie *Iobs* faith, and to make the *Dinell* a lyar in 1

Exod. cap. 19. Pſal. 18. Iob. cap. 1. 1. Reg. cap. 18.

impeaching his innocence and integritie, *God* cauſed his *heauenly fire to deſcend, and to conſume his ſeruants and flockes of ſheepe.* Likewiſe for the conuerſion of the *Iſraelites at the prayers of Elias he ſent fire from heauen to conſume the ſacrifice.* The like did he againe at the praier of the ſaid *Elias* ſend downe *to deſtroy Ahazias men.* And this very weapon of *lightning* and *ſulphureous fire* vſed he againſt *Sodome and Gomorrhe.*

1. *Reg. cap. 1.* *Geniſ. cap. 19.*

Alladius an ancient King of the *Latines* (who reigned before *Romulus*) had his Palace ſet on fire with lightning from heauen, and periſhed himſelfe therein.

Dionyſ. Halica. lib. 1. Anti. 2.

A king of Clide was ſtrickē with a thunderbolt frō heauē.

Diodor. Sicu. lib. 4.

A maide of *Rome* trauelling to *Apulis* was killed with lightning (no harme outwardly appearing in her bodie) and at the ſame inſtant her garments were alſo ſhaken off without any rent, & her horſe alſo killed, & his bridle and girthes ſhaken off without any breach.

Eutropius.

It is reported of King *Mithridates*, when he was a very infant lying in his cradle, that the lightning caught the ſwadling cloathes, and ſet them on fire, but neuer touched or hurt his body, ſaue only there remained a litle marke of the fire vpon his forehead, againe when he was growne, it chanced that the lightning pierced into the bedchamber where he was aſleepe; and for his owne perſon it was not ſo much as ſinged therewith, but it blaſted a quiuer of arrowes that hung at his bedſide, went through it, and burnt the arrowes within.

Plutar. lib. 1. Sympoſ. quæſt. 6.

There was at *Rome* a ſouldier, who keeping the Centinell vpon one of the temples of the Citie chanced to haue a flaſh of lightning to fall very neere vnto him, which did him no hurt at all in his bodie, but only burnt the latchet of his ſhoes: and about the ſame time, whereas there were certaine ſmall boxes and cruets of ſiluer within wooden caſes, the ſiluer within was found all melted vnto a maſſe in the bottome, and the wood not iniured at all, but continued entire and ſound.

Plutar. Sympoſ. lib. 4. quæſtion. 3

Many

Many haue died by reaſon of thunder or lightning without any marke or ſtroke, wound, ſcorch, or burning ſeene vpon them, whoſe life & ſoule for very feare hath flowed out of their bodies, like a bird out of a cage. *Ibid.*

Olimpius an *Arrian Biſhop* had his bodie ſodainly burnt with lightning at Carthage: which iudgement of *God* fel vpon him, as many thought, for blaſpheming the bleſſed *Trinitie*. *Paulus Diaconus*

One *Preſter* the ſonne of *Hyppomenes* for blaſpheming *God* was ſtriken with a thunder, and periſhed. *Sabelli.*

Anaſtaſius the Emperour in the yeare of *Chriſt* 499 being addicted to Magicke and the *Manichean* hereſie, did perſecute ſuch Chriſtians as reproued his ſinnes and wickedneſſe. But at the laſt lightning came fearefully about his houſe called *Tholotum*, he crept from chamber to chamber to ſeeke where he might be ſafeſt: but nothing would preuaile. The flaſhes in the end ouertooke him, and he periſhed miſerably. *Zonar. tom. 2. Annal.*

Hatto the Biſhop of *Mentz*, when in the yeare of *Chriſt* 918, by the inſtigation of *Conrade* the Emperour, he endeuoured to murder *Henry* Duke of *Saxony*, was ſodainly ſlaine with a ſtroke of lightning. In the yere of our Lord 653. at *Friſazium* a towne of *Saxony* a great nũber both of houſes and people were deſtroyed by lightnings.

It is writtẽ, that the mother of *Hierom Fracaſtorius* (who afterwards became one of the moſt learned and famous Phiſitians of Chriſtendome) hauing the ſaid *Hierome* in her armes then an infant, was her ſelfe killed with lightning. But her child was not hurt at all.

In the yeare of our Lord 1574. the Citie of *Claraualla* in *France*, being ſtricken with lightning about noone daies did ſo fiercely burne, that in three houres ſpace their towne, caſtles, & Churches were vtterly conſumed.

In the yeare of our Lord 1551. an honeſt Citizen of *Crentzburge* ſtanding by his table, and a dog lying by his feete, were both of them ſodainly ſlaine by a light- *Garceus in meteorolog.*

ning: yet a young child, which ſtood hard by his Father, was preſerued ſafe.

It is not long ſince *Paules* proudſteeple ouercrowing all the ſpires in *England*, felt the blowes of diuine iuſtice with her ſiſter *Babell*; the one by lightning, the other by confuſion.

One *Wyman* a Citizen of *Gloceſter*, as many there yet liuing can teſtifie, about fortie yeares paſt, hauing a ſon called *Arthur Wyman* at the Vniuerſitie in *Oxford*, very earneſtly required another ſonne of his, one *William Wyman* to carry ſome prouiſion of victuals vpō a Whitſonday to his ſaid ſonne in *Oxford*. This younger ſonne, after many excuſes, was at the laſt forced vpon that high day *nolens volens* to go forwards on his iourny to *Oxford*. But by the way in a thicket of wood he was found ſtrickē dead with lightning: yet his body in outward appearance was without any marke. The mare whereon he rode was alſo ſmitten dead, and ſauored very ſtrong of brimſtone. And the meat which he caried, as Kid, Lamb, &c. were ſo corrupted with blackiſh ſent, and ſtunke ſo ill fauouredly, that no man could abide the ſmell thereof.

Miſtreſſe *Lowbell* a Gentlewoman of *Colcheſter* yet liuing, about two and twentie yeares ago or there abouts was ſodainly ſtricken downe with lightning, and ſo ſcorched and ſinged in her bodie with the ſulphureous flame, that ſhe could hardly be cured within a quarter of a yeare after.

About the ſaid time at a place called *Croes-Askurne* in the Countie of *Carmarthen*, vpon the day of a Gentlemans marriage, as they were making merry there, a very ſtrange accident hapned. There came a thunderbolt, and pierced quite through the ſaid houſe, and alſo a certaine womans head-tires were rent and torne from her head with a blaſt of lightning at that inſtant, without any other harme.

Likewiſe about that time a whole houſhold at a place called

called Talley in the ſaid Countie, were burnt with wild-fire. There periſhed at that time by report fiue or ſixe little children in the ſaid houſe. Whereby it appeares, that the innocent is ſometimes ſmitten with ſuch ſtrange ends aſwell as nocents.

There was a fearefull lightning on the ſeuenteenth day of Nouember 1606. which in very ſhort time burnt vp the ſteeple of *Bleachingley* in *Surrey*, and in the ſame melted into infinite fragments a good ring of Belles. Which accident, becauſe it was ſo lately done, I will rehearſe the ſame more at large, according to the diſcourſe of one *Simon Harward*, who wrote thereof compendiouſly and learnedly. When I came (quoth he) to viſite the towne of *Bleachingley*, I found their cauſe to be equall (if not worſe) then the rumour or report, which was before publiſhed: I found that by the lightning (which came with the terible thunder on Munday being the ſeuenteenth of this inſtant Nouember, about ten of the clocke in the night) the ſpire ſteeple of the ſaid *Bleachingley*, having beene lately new couered to the great charges of the pariſh, in three houres ſpace was vtterly conſumed with fire. The ſteeple was about twelue fadome high aboue the battlements of the ſquare ſtone worke: but it was a ſteeple ſpreading downeward very large in circumference. The ſame worke which bare it (being alſo about twelue fadome high) is a long ſquare of one and twentie feete one ſide, and eighteene feete the other ſide. It is thought by good workemen, that two hundred loades of timber will not ſuffice for the erecting of ſuch a ſteeple, as that ſtoneworke did lately beare.

I found alſo the belles (being before a ſweete ring, and ſo large, that the Tenor waighed twentie hundred waight) partly melted into ſuch fragments, and partly burnt into ſuch cinders, or intermingled with ſuch huge heapes of cinders, as it will neuer heereaf-

ter ſerue to the former vſes thereof.

This lightning did not onely this harme in *Surrey*, but alſo it afflicted *Suſſex*, and diuers other places about the very ſame time. It was very ſtrange when it fired *Bleachingley* ſteeple, it entred alſo into the houſe of one *Stephen Lugsford* of *Buckſtead* in *Suſſex* almoſt twen-miles from *Bleachingley*, and melting the lead of his glaſſe windowes, did with great violence breake through, and rent in ſunder a ſtrong bricke chimney.

What ſhall I write of mine owne tragicall *euents* vpon the third of *Ianuary* 1608. which are nothing inferiour to any of the *accidents* here recited? But becauſe I intend to ſet the ſame out more diſtinctly by it ſelfe, I will ſuſpend the ſtory only during the ſpace of an houres reading from my Readers view. About the ſame time there happened in *Dorſetſhire* at *Winburne Minſter* a very ſtrang accident. About foure a clocke in the afternoone, as they were at Euenſong, the ſteeple ſpire being ſtrongly built of lime, ſtone, and ſand, and beſet with yron barres, was ſodainly ſtricken downe with thunder and lightning, the leads were rent and torne, yea and which was moſt miraculous, the ſinging mens bookes were torne in their hands, and the ſeates before their faces likewiſe rent and broken. And this the glorious God hath done, becauſe the mouthes of the wicked may be ſtopped; who iniuriouſly detract from his prouidence in imputing my misfortunes onely ſingled out aboue all others; as though the ſame miraculous *Mouer*, which moued theſe heauenly creatures of his againſt me, did not alſo extend his power in the like degree vpon others in this Realme. Howſoeuer, welcome be his Angell vnto me, whether he brings me tidings of peace, or of tribulation.

LINEA-

LINEAMENT. IX.

1 *That they* detract *from the glorious Maieſtie of God, which attribute his thunders, lightnings, and other metcory ſignes to the Diuell or his adherents.*

2 *Prooſes out of the word of God, that God alone ſendeth forth ſuch terrible ſignes.*

SErnants muſt obey their maſters aſwell curteous as curſt, *Children muſt honour their parents*, though otherwhiles they chaſtiſe them ſeuerely, *Subiects muſt pray for their Prince, and ſerue him, though he exceeds the limits of law.* Euen ſo ought we being the ſeruants, children, and ſubiects of the *Almighty*, brooke patiently all viſitations whatſoeuer the *Lord* ſendeth, eyther deſeruedly for our ſinnes, or momentary for our triall to confirme our vertues, leſt proſperity puffe vp our mindes with pride. Vpon our ſubmiſſion our gracious Lord will ſtay his hand as he did with the *Niniuites*; vpon our repentance he will rebuke the winde, and ſay to the Sea, *Peace and be ſtill.* But nowadaies a contrarie ſuperſtitious ſpirit poſſeſſeth many of our Phariſaicall Critickes.

1 *Malachia. cap.1. & Exod. cap.20.*

Couarru. 2.part. decret.cap.3.94.

Marc. cap.4.

They are not content to detract one mortall man from the other, eyther their goods of bodie, their goods of minde, or their goods of fortune (though in this caſe they are inexcuſable) but they muſt detract from the onely glorious God his glorious appurtenances, and his goodly types of maieſtie. Yea, they goe about by ſuch abſurde Detractions to annihilate his infinite authoritie, to abridge his incomprehenſible motion, who at one becke can barre them of all motion. *Romulides ſaturi inter pocula*, Our carping Troianes, whoſe GOD is their bellie, amiddeſt their *Bacchannales* and *Tobachanales* doe blaſphemouſly bruite

bruite abroad, that the Diuell raiſeth windes, tempeſtes, thunders, lightnings, and earthquakes eyther immediatly of himſelfe, or elſe by the meanes and mediation of ſome omnipotent Coniurer. If ſickneſſe oppreſſe them, out of hand, they poſt with *Ahaziah* to a couſening coniurer, or wizard as wiſe as themſelues, to know whether they be bewitched, or whether they ſhall recouer of their diſeaſe. This is their faithleſſe wont, *as though there were not a God in Iſrael.* If the Lord ſends his Angell, or deſcends himſelfe in glory, with thunder and lightening, as he did ſometimes on Mount Sinai, they blaſphemouſly impugne, ſaying, that God is locally circumſcribed in heauen. None can work miracles in theſe latter daies ſaue the Diuell. He, euen he it is, that appeares in varieties of ſhapes, more then are ſpecified in *Ouids Metamorphoſis*, ſometimes a *Centaure*, ſometimes a blacke dogge, ſome other times a winged fowle of the ayre.

2. *Reg. cap.* 1.

All this while (thou moſt mercifull Iudge) grieueſt thy patient ſpirit at their pettiſh, petulant, and proud aſſertions. Thou makeſt as though thou heareſt them not, ſcorning to extend thy iuſtice againſt ſuch ſilly wretches, before the predeſtinated time; for thou art as voyde of perturbations as they are ſubiect vnto Detractions: yet will not they refraine their tongues, becauſe that their runnagate babling, being not reſtrained with feare nor ſhame, wandereth vp and downe ſcotfree without puniſhment. Riſe vp O Lord, and let them pay the price of their Detractions, or let them know that thou canſt not endure any competitour of thy glory. But what knowledge neede they further? what other light expect they to illuminate their darkſome mindes? They haue *Moſes*, the Prophets, and the Goſpell, as bright ſhining lanternes to guide their ſenſuall vnderſtanding. They haue auncient Fathers to expound them. Thy ſeruant *Auguſtine* might ſatisfie their curious poſitions, who about twelue hundred yeares ſithence wrote,

Non

Non eſt putandum iſtis tranſgreſſoribus Angelis ſeruire hanc rerum viſibilium materiem, ſed ſoli Deo, That is, we muſt not thinke, that the ſubſtance of theſe viſible things in this world doe obey the Angels, which fell, but that they obey God alone. Thou art a jealous God, and can'ſt not abide that thy enemy ſhould vaunt himſelfe on thy Maieſty; *Thou art ſlow to anger, but great in power, thou haſt thy way in the whirlewinde and in the ſtorm: the clouds are the duſt of thy feete, the mountaines tremble before thee, the hils melt, and the earth is burnt vp at thy ſight.* O peerleſſe Paragon of vnſearchable worth, what nobler inſtance needs I produce, then thine incomprehenſible ſelfe for thine owne immenſiue and inexhauſted power. When thou communeſt with *Iob*, moſt profoundly thou bewrayeſt mans infirmity, and infallibly concludeſt, that no creature whatſoeuer can diue into the deepe conſideration of thy ſecrete workes. Out of the whirlewinde thou ſpakeſt, and demaundeſt of him, *Haſt thou entred into the treaſures of the Snow? Or haſt thou ſeene the treaſures of the haile? Who hath diuided the ſpouts for the raine, or a way for the lightnings of the thunders?* Theſe queſtions ſurpaſſe our capacities. Holy and wonderfull is God in all his workemanſhip. *The earth trembles at the preſence of the Lord, at the preſence of the God of Iacob.* Let it ſnow, let it haile, let it thunder, let it lighten, let the earth moue, I acknowledge no other ſupernaturall cauſe then the firſt cauſe, the firſt mouer, one God world without end. I doe faithfully beleeue, *that through his commandement the Lord makes the Snow to haſten, and ſendeth forth ſwiftly the thunder of his lightning*; alſo that *he turneth the heauens about, that they may doe whatſoeuer he commaundeth them vpon the whole world, and that he cauſeth raine to come, whether it be for puniſhment, or for his land, or to doe good to them that ſeeke him.* The heauens, the elements, and whatſoeuer is vnder the moone, attend the commaund of their great Creator: ſome for his glory, ſome for their tryall, ſome

Aug. lib. 3. de Sanct. Trin.

Nahum. 1.

Iob. 38.

Pſal. 114.

Eccleſ. 43.

Iob. 37.

others for their ſinnes he ſcourgeth and ſmiteth. Againſt theſe he armes his naturall creatures as piercing arrowes. *Sapient.5.* *Then ſhall the thunderbolts goe ſtraight out of the lightnings, and ſhall flie to the marke, as to the bent bow of the cloudes.* Sometimes he ſmites vs gently, expecting our conuerſions, as he ſpake by the Prophet, *Hag.2.* *I ſmote you with blaſting, with mil deaw, and with haile in all the labours of your hands, and yet you turned not vnto me.* Vnto his Maieſtie alone will I complaine, when any hurt befals me: *Ioel.1.* *O Lord vnto thee will I crie, for the fire hath deuoured the Paſture of the Wilderneſſe, and the flame hath burnt vp all the trees of the field.* *Vbi nunc facundus Vliſſes?* Where now is the wizard with the Diuels reall force? *Iſa.41.* *Stand at your cauſe and bring forth your ſtrongeſt ground,* ſaith the Lord of Hoſtes, *ſhew vs things to come, and tell vs what ſhal be done hereafter, ſo ſhall we know that ye are Gods.* But indeede your knowledge is vaine, your power poore, not worth the ſpeaking, *Ibid.* *Behold ye are Gods of nought, and your making is of nought: yea abhominable is the man that hath choſen you,* and abhominable is he, that aſcribes the workes of the glorious God vnto his enemy the Diuell.

LINEAMENT. X.

1 *Probable prooſes out of Ciuill policy, that God is iealous of his glory, and glorious ſignes, and therefore not probable that he would lend his reall power to the Diuell*

2 *Examples of worldly ſtates, which could not endure vſurpers of their tranſitory titles and prerogatiues.*

3 *That God hates* Coniurers, *Witches, Antichriſtians, and other* Detractors *and vſurpers worſe then Atheiſts or ignorant Infidels.*

THough I proued out of holy writ, that the *Lord* is iealous of his inexplicable power, and cannot tolerate with euerlaſting patience, that any creature, ſpecially a wicked creature, viſible or inuiſible, *Diuell* or man, *Phaeton* or *Medea*, Coniurer or Witch ſhould prie

into

into his ſecrete treaſury, or ſoare vp into the Eclipticke line, and commaund the Sunne and Moone to ſtand ſtill with *Ioſuah*, or cauſe fire to deſcend downe from heauen with *Elias*, or drie the Sea with *Moyſes*, or rebuke the ſtormy windes with *Chriſt*: yet notwithſtanding for the hardneſſe of worldly hearts, I will illuſtrate the ſelfe ſame argument, with familiar and domeſtical examples of mortall ſtates, who likewiſe cannot brooke, that any other make vſe of their tranſitory incidents.

Do not we ſee that earthly Potentates be more agreeued with their owne ſubiects rebellions, with their iniuries and vſurpings, then with the diſhoneſt attempts of their open foes? At whoſe handes they expect nothing but extremity of warre and bloudy maſſacres? Doe not we finde that the *Pope* and other Princes of his faction beare deeper hatred, rancour, and emulation towards the *Proteſtants*, then towards the *Turkes*, Mahumetans, or Iewes, whoſe vicinity might worke them farre greater ſcath and damage? Their malignant reaſon they ground vpon the compariſon of two corriuals in loue whoſe wrath can neuer be appeaſed, but with the vtter ſubuerſion of the oppoſite party. O what a diſconſorted policy is this, that Chriſtians agreeing together in the foundation of religion proſecute one another with ſuch capitall enmity, worſe then euer the *Phariſes* the *Saduces*, or both of them, like *Pilate* and *Herod*, combined together to put to death our Sauiour *Chriſt*! The *Pope* at *Rome*, at *Bologna*, and at other Cities; the *Emperour* at *Vienna*, and at diuers imperiall Cities in *Germany*; the *Venetians* at *Venice*, at *Verona*, and other places doe tolerate *Iewiſh* Synagogues, bankes of vſury, and noyſome Iakes of pocky baudry, in reſpect of priuate intereſt. And yet they cannot ſuffer one Church of *Proteſtants* among them, no nor one ſingle man of the ſame profeſſion: or if they doe but ſuſpect a man addicted that way, they exclaime with the ſtiffe-necked *Iewes*, *Dimitte nobis Barabam*, looſe vnto

2

vs *Barabas*, looſe vnto vs theeues, vſurers, Iewes and ſtewes. Crucifie theſe *Lutherans*, *Lutherano al fuego*, *ad ignem*, fire and ſagot for theſe hereticke dogges. Thus do they rage together and imagine vanity againſt the *Lord* and his Anointed. They likewiſe ſend away their poſts, vſurpers of the name of *Ieſus*, as *the flies which iſſued out of the Dragons mouth*, to enuenome our Springs, to infect our mindes, to kill our Kings, and to blow vp at once our whole eſtates. This is their vſuall complot, while the common enemy of *Chriſtendome* lies cloſe by their noſes, ready to diſpoſſeſſe them of their liues, liuing and liberty, as was likely of late dayes to fall out, when the *Pope* after the winning of *Otranto* by the Turkes, doubting his ſafegard, reſolued once to tranſlate the Papacy to *Auinion* in *France*, if that a certaine *Cardinall*, wiſer then himſelfe had not diſſwaded him. The originall cauſe of all this hatred is iealouſie, together with a falſe perſwading humor, that our Church vſurps his holy power, which ſomtimes he pretends from the *Emperour Conſtantine*, and ſome other times from S. *Peter*.

Whether this exerciſing of another mans authority be legitimate or ſpurious; let them, who thinke themſelues iniured, redreſſe the iniury how they can. In the meane time we perceiue the minde of man impatient of vſurpers and *Detractors*, to boile for reuenge, as if an euerflaming Torch were ſet vnder it. No maruell then if Princes puniſh forgery, and other detracting crimes. He that *detracts* his Kings Prerogatiue with a malicious purpoſe, to attribute the ſame to himſelfe, is *Læſæ Maieſtatis reus*, guilty for wounding the Royall Maieſty, and to be attainted of high treaſon. Will King IAMES our dread Soueraigne ſuffer any ſubiect of his to weare a crowne of golde, to *detract* his royall authority, to leuie armes at pleaſure, to encampe himſelfe, to hang a man without due courſe of law, or to coine golde? No: it is againſt his prerogatiue, againſt his Iuriſdiction. The

world

world abides not two Sunnes: No more can the vnited Empire of *great Britaine* endure but one supreme *Monarch*. He that sueth into the Court of *Rome* detracts from the Kingly glory, and therefore encurres the danger of *Premunire*. Euen so if a subiect of this Realme bring in a Bull of Excommunication from *Rome*, against another subiect, it is by the auncient common law, high treason against the *King*, his crowne and dignity; as hath beene adiudged in the Raigne of *Edward the first*. For *the King of England is the Vicar of the highest King*. In a Constable or any other, it is forgery and *detraction* to write a warrant in a Iustice of Peace his name, without his consent. Yea, and a Iustice himselfe was fined in the *Star-chamber circa.30.Elizab.Reg.* for sending his warrant vpon suspition of felony, with a blanke or window to put in ones name, which he knew not, at his friends request without certainly acquainting him with the matter before.

Brook.tit.Premunire.

Leg. Sancti Edward.cap.19.

What a tedious quarrell continued with vnsheathed swords betweene the *Turkish Ottoman* and the *Persian Sophy*, about the very colour of the *Tmbant*, which both were bound by their ceremonious law to weare? Such another friuolous iarre hapned among the Friers touching the colour of their frizen weedes. One stood vpon blacke, betokening mourning: another vpon white, the displayed ensigne of innocency. This busie body claimed it to be gray, that their weeds being like vnto ashes might moue them to repentance. That hare-brain'd Scholer proued out of Schoolemen and profound Dunces, that all the rest of the Disputants were arrand Heretickes, for their sinnes being as redde as Scarlet or as purple, they ought not to hold with any other colour. Many brawles, many factions, yea and bloud-sheds arose about these idly vsurped colours; till after diuers commotions, decrees and orders on all sides infringed, a finall end with much adoe was established by the generall Councell of Christendome.

There was a dangerous tumult in *France*, very like to chance betwixt a famous Auncestour of mine out of *Wales*, and the Lord *Norris* concerning their armes. Both gaue the Rauen, both challenged it from the ſame houſe, from one *Vrian* Prince of *Rheged*, otherwiſe called *Carict* in *Scotland*, who eyther by conqueſt or marriage ſeated himſelfe in our countrey of *Weſt-Wales*. My ſaid Auncestour (as our Walſh nature relies ouermuch vpon Genealogies and Heraldry) and his Walſh company, being no leſſe then fifteene hundred horſemen and footemen, could by no meanes be diſſwaded from the quarrel, vntill the *Duke of Norfolke* (whoſe daughter, ſithence *Counteſſe* of *Bridgewater*, was married vnto his heire) ſollicited *King Henry* the eight then in camp, to take vp the Controuerſie, and order the Lord *Norris* to giue it flying, and the other as he did before.

3 If mens mortall feuds conceiued againſt their emulous concurrents for light occaſions, and, as the Prouerbe termes them, *for a Goats haire* be ſo heynous, hereditary, ſo frequent, ſo cuſtomary in all Countreyes, why doe we tempt the *Lord* our *God*, and doubt, that his eternall Maieſty, in whom there is not the leaſt ſpot of ſinfull perturbation, hates *Detractours* of his euer-ſhining glory, and alſo them, which attribute his miraculous deedes to his creatures or enemies; I ſay, why doe we doubt that he deteſteth them in a farre higher degree, then if they were profeſſed *Atheiſts* blinded with ignorance? *Hee that knowes his Maſters will and doth it not, is worthy of many ſtripes.* Wherefore I conſtantly auerre, that the *Lord* hateth **Antichriſtians**, Enchanters, Coniurers and Witches, for their *detractions*, forgeries, deluſions, and falſe miracles, worſe then the Heathen with all their Idolatries. To this end that auncient Father affirmeth, *If any that went afore vs eyther of ignorance or ſimplicity hath not obſerued that which the Lord commanded, his ſimplicity through the Lords indulgence may be pardoned; but we, whom the Lord hath*

Cypr. Epiſt. 3.

hath taught and instructed, cannot be pardoned. Where the Spirituall Steward lends one talent, there he looketh the interest of one againe; but where he exposeth out twenty talents, there he iustly expecteth the encrease of twenty againe. Like as a simple seruant sent out in a darkesome night, and missеth his way, deserues his pardon more freely then he, which purposely gaddes and goes out of his way in the cleare day light, preferring his own wanton pleasures before his Masters profite: so the ignorant Christian, sinning of meere simplicity is farre more tolerable then the enlightned Gospeller, which afterwards dissembles and detracts vpon a greedy or gaudie hope of golden mountaines.

LINEAMENT. XII.

1 *Wherefore God diuerteth his naturall creatures against mankinde.*
2 *That all crosses and misfortunes proceede onely from God.*
3 *That in anywise we must not delay repentance.*
4 *An obiection against sudden death by the* spirit of Detraction *out of the* Letany, *with a confutation thereof.*

THus the starres haue their ordinary motions, the Elements their courses, and the Meteors their voluble dispositions: except otherwhiles it please their Arch-mouer to diuert some of them as terrible alarums for our admonishment. Then euery thing fights against vs: Our natiue ayre strangles our wearied winde-pipes: Our nourishment through gluttony works our latter end. Fire & water conspire against vs? One dieth by fire, another by water. Thus armes he nature against nature, creature against creature, and man against man, eyther for *his glorie*, πρὸς δοξαν, that mortall men may know his strength and acknowledge their owne weakenesse: or for *mens triall*, 1

tryall, πρὸς δοκιμασίαν, to trie their integrity, to mollifie their ſtony hearts, and to ſhape their inward man to regeneration. Others he ſmites πρὸς τιμωρίαν, as *veſſels of wrath*, to perpetuall puniſhment; though commonly he lets them flouriſh in this world like Palme trees, reſeruing them to damnation in the world to come; euen as he laſheth ſome for their reformation, and not for their ruine, *ad correctionem non ad ruinam*, as Queene *Elizabeth* of famous memory ſpake touching a ſubiect of hers then in durance. This kinde of puniſhment, called μάστιγες, the Lord himſelfe names *the rod of men, the plagues of the children of men*, ſuch as the Father vſeth to his childe, he likewiſe vſeth to his elected childe, to the intent that man might not waxe ouer-wanton in affections, or ſeem righteous in his owne conceit, (for no fleſh ſtands iuſtified in his ſight) and as that holy man alleadged, *that hee might deliuer him from pride, that he might keepe his ſoule from the graue, and his life from the ſword.* Whereto agreeth that Prouerbe:

Iob 33.

Dulcia non meruit, qui non guſtauit amara.

Who taſted not the ſowre deſerues not ſweet.

God foreſeeing that ſome of his children might ſinne in many things, ſcourgeth them with infirmity of body, leſt they ſhould ſinne, *Vt ijs vtilius ſit frangi languoribus ad ſalutem, quam remanere incolumes ad damnationem.* That it might be more profitable for them to bee broken with diſeaſes for ſaluation, then to remaine whole and in health for damnation. This another auncient Father confirmes: *Magis intus dolemus per hoc, quod foris patimur.* We grieue inwardly the more for that, which wee ſuffer outwardly. And againe, *While wee are outwardly ſtrucken, we are ſecretly and wofully recalled to the remembrance of our ſinnes.* Our fleſhly fathers corrected vs, and we gaue them reuerence, and ſhall wee not patiently endure our heauenly Fathers ſcourge? *They for a few dayes chaſtned vs after their owne pleaſure: but hee for our profit,*

Hugo libr. 2. de Animâ.

Greg. 3. parte curæ paſtor. ſubmo. 13.

Heb. 12.

that

that we might be partakers of his holineſſe.

When any Plague, Murren, loſſe, croſſe, or misfortune befals vs, that proceedes not from the diuell, but from our Father in heauen. *It is he that created light and darkneſſe, that makes peace and trouble.* It is hee that ordereth this worlds globe, and turnes the wheele of all our fortunes. And againe, as himſelfe promiſeth, *If we will walke in his Ordinances, he will ſend peace in the land, but if we deſpiſe his commandements he will ſend a ſword vpon vs.* His prouident Maieſtie knows beſt what befits our fraile natures. He will haue mercy on them, who deſerue mercy at his handes. And he will puniſh thoſe that deſerue puniſhment. *Shall we receiue good at the hand of God, and not receiue euill?* Shall we reioyce when the Sunne ſhines, and when it lowres, ſhall we lowre and frowne likewiſe? Know then, O worldly men, that no euill can chance vnto you without the appointment of God. *Out of his mouth goeth both euill and good,* as the Prophet lamented. And as another Prophet teſtified, *Shall there be euill, that is, calamity in a Citie, and the Lord hath not done it?*

3 *Eſai.* 45.

Leuit. 25.

Iob 2.

Iere. in Lament. cap. 3. *Amos* 3. 4

Great reaſon it is, that hee which ſent vs into this world, ſhould take vs out of the world, after what maner ſoeuer it pleaſeth him. Whether it be by ordinary or extraordinary meanes, by death naturall or violent, lingring or ſudden, welcome be death vnto vs that be borne to die. For this cauſe while we haue time to repent, let vs beginne inſtantly out of hand, to amend our liues, before his darts doe hit vs, before the darke night of tribulation comes vpon vs. Repentance, which is done vpon the laſt houre, is commonly done vpon feare of future torments. Then it is hard by reaſon of our prſumptuous delayes to finde grace and mercy, as a Spaniſh Diuine very well obſerues: *Mal ſe hallan los remedios en el trabaio, que en el deſcanſo y paz no ſe buſcaron,* Ill doe they finde remedies in time of trouble, when they ſought for none in time of peace. In this caſe the counſell of the wiſe man is very

Hernando de Sanctiago ſobre Euang.

Eccl. 18.

good, *Get thee righteouſnes, before thou come to iudgement, and vſe Phiſicke before thou be ſicke: Examine thy ſelfe before thou be iudged, and in the day of deſtruction thou ſhalt find mercy: humble thy ſelfe before thou be ſicke, and while thou mayeſt yet ſinne ſhew thy conuerſion.* Moſt certaine it is, that Sathan tyrannizeth moſt furiouſly at the ſhutting vp of our liues, when we are leaſt able to reſiſt by reaſon of our extreme paines and panges both in body and minde. Then the very beſt haue enough to doe. A man hath not two ſoules, that he may aduenture one of them. Therefore O Chriſtian, ſtand to thy tacklings, ſtand ſtout, alwayes prepared to preuent all future euils, *Olim hæc meminiſſe iuuabit.* The time will come, when the remembrance of thy fore paſt croſſes will auaile the repeating. In the meane time,

Mors tua, mors Chriſti, fraus mundi, gloria cœli,
Et dolor Inferni ſunt meditanda tibi.

Thinke on thine owne, and Chriſt his death,
And on falſe worldly traines.
Thinke alſo on ſweet heauens ioyes,
And on Infernall paines.

God helpe vs, if we ſhall do nothing elſe in this world but liue in continuall care, penſiueneſſe, and perplexity of minde, as in truth we muſt, if we liue in feare of deathes ſuddaines. But the caſe is otherwiſe, for the Church hath prouided in the Letany, that we pray God to deliuer vs *from lightning and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.* O man full of *Detractions*, how long wilt thou tempt the Lord thy God? This earthly world was not giuen thee for a Paradiſe, but for a Purgatory. It was not made thee to build in, but rather to pull downe, to crucifie and to mortifie thy couetous thoughts, that in the other world thou mightſt liue for euer with Chriſt and his Angels. This world is indeede a place of triall, a warfare, a maze of troubles, and a ſeate to ſoiourne in for a time, for a ſhort

ſhort time. Wherefore, and becauſe this time later or ſooner, *ſerius aut citius* is not limited by Patent to any mortall creature, whereby we might foreknow or preuent the brunts of nature, fortune, or deſtiny, (which three I hold to be the ineuitable will of God) let vs ſtand watchfull againſt ſudden death, ſeeing it is for a great prize, for a great purchaſe (that none can be greater) euen for the ſaluation of our deare ſoules. I graunt, that olde *Adam* prayeth againſt the ſuddenneſſe of death, but (alas poore man) it is for doubt of the worſt. It is the nature of a ſinfull ſoule, to become ſo enamoured with this enchanting world, that it loathes, as the horror of hell, all ſudaine miſchiefes, and chiefly a miſchieuous death. We would faine die the death of the righteous, but in no wiſe would we liue the life of the righteous. And yet how dare we iudge of them that die ſo ſuddenly? May not the Lord diſlodge his tenants at will ſpecially, for their aduancement without warning at any time? Did not hee after this ſudden manner, as it were in the twinckling of an eye, tranſlate *Henoch* and *Elias* in their ſoules and bodies vp into heauen? Many good men haue died ſodainly. *Abell*, *Ioſias*, *Onias*, and others had no long warning to prepare themſelues. *God* knowes beſt what befits our humane natures. It may be, he cauſeth ſome to die ſuddenly, becauſe of their crazed braines, leſt in their lingring diſeaſe they fall according to the conſtitution of their bodies into deſpaire, or to railing and reuiling, whereby they might leaue behinde them in this world an infamous memoriall. Therefore to eaſe them of their torments, and for auoyding of ſo foule a ſcandall he ſuddenly ſends for his ſelected ſeruants. Some others he ſends for ſuddenly and terribly to terrifie them which remaine behinde; for if Gods ſeruants die ſuch a fearefull death, what hope hath the ſinner? In a word, good men neuer pray againſt *ſuddaine death*, but to the entent they might order their worldly buſineſſe before their deathes, as the

Eſay.38. ſaid to *Hezechias*, *Set thy houſe in order for thou muſt die.*

LINEAMENT XII.

1 *That we muſt not iudge by mens misfortunes, or ſudden death, that they be forſaken of God.*

2 *Charitable cenſures, which a good Chriſtian may yeeld touching thoſe that* die ſuddenly.

3 *The* Spirit of Detraction *conuicted for cenſuring ouer-cruelly of the* Authors wife, *who was ſtriken dead with lightning the thirtieth of* Ianuary, 1608 *where her commendation and aſſumption are moralized.*

1 WHen the Lord is diſpoſed extraordinarily to extend his glorious power, why doſt thou, ô fooliſh man, preſume to enter into his hidden power? Why doſt thou labour (like Lucifer) to climbe vp into his chaire of ſecrets? Shal the thing formed checke him that formed it? Can the Potter vſe his veſſels as he thinkes good? and ſhall not the Lord diſpoſe of his owne creatures? *Who art thou which iudgeſt another mans ſeruant?*

Rom.14.

2 What canſt thou tel, whether God hath predeſtinated them to ſaluation, and accepted of their ſubmiſſion, as of the thiefe which was crucified with him, at the laſt gaſpe, and as they ſay, *betwixt the bridge and the brooke?*

Betwixt the ſtirrop and the ground,
Mercy I thought, mercy I found:

As one epitaphed vpon the tombe of him, that fell dead ſodainly from his horſe. Sometimes it pleaſeth his Maieſtie out of our errour to raiſe his owne honour, and to make vertue perfect and complete by infirmity. And therfore it is verie vncharitable for one ſinner to iudge of another ſinner. *Let him who is without ſinne throw the firſt ſtone at him*, as *Chriſt* ſaid. Let the ſinner draw out the beame out of his owne eye, before he remoue the mote out of his brothers eye. It is *Gods* office onely to iudge the euent and end of things. Therefore *iudge nothing before the time, vntill the Lord comes, who will lighten the hidden things of darkneſſe, and open the counſels of the hearts.* Saint *Paul* was made a gazing ſtocke vnto this world, he

1 Cor.4.

was defamed, yea, *he was made as the filthinesse of the world, & as the off-scouring of all things*, yet a chosen vessel and Apostle of Christ. When it was told our *Saviour*, that *Pilate* had massacred the Galilæans, euen as they sacrificed, he willed vs not to iudge of their liues and sins, but by their example to amend our liues. For *neither those* poore *Galilæans, nor yet those eighteene vpon whom the tower in Siloe fell, were greater sinners then all others which dwelt at Ierusalem.* Luke.13. *Iosias* was one of the godliest kings, that euer reigned in *Iuda*, yet was he killed with dartes in the battell against the *king* of *Ægypt*. *Zachariah* the Prophet, *Stephen* the martyr, with other seruants of God were tyrannously put to death. Yea, and *Christ* himselfe being without sinne endured worldly sorrowes without number, and also died a most terrible death: *yet did they iudge him as though he were plagued and cast downe of God*, according to that which was propheſied of him. Esay.53. *The Lord is righteous in all his waies, the Lord is holy in all his workes*, as the Prophet *Dauid* confessed, and as *Maurice* the Emperour protested, when he saw his wife and children murthered before his face by his seruant *Phocas*. How then darest thou which art vnrighteous and vnholy, sit and reade on the secret deeds of the righteous *God*, and on the wondrous proceedings of the *holy one of Israel*? Sometimes it pleaseth him to fulfill in our daies that Propheſie of his concerning the taking of the *godly* from among the wicked. *The righteous perisheth, and no man regardeth it in his heart. Good godly men are taken away, and no man considereth it, namely, that the righteous is conueyed away from the wicked* who heape vp treasures and pleasures for this world, as the *godly* do for the world to come. It may be also, that his mercy is so great, that respecting not our sinnes, his aboundant grace will vouchsafe to pronounce that answere concerning *Lazarus* in our behalfe: *This sickenesse is not vnto death, but for the glory of God.* Correspondent to which Esay.57.

is likewiſe the ſatisfaction, which our *Saviour Chriſt* yeelded to his diſciples demaund, when they asked him about
Iohn. cap. 9. the blind man: *Maſter, who did ſinne, this man or his parents, that he was borne blind? Ieſus anſwered, neither hath this man ſinned, nor his parents, but that the works of God ſhould be ſhewed in him.* Perhaps the *Lord* ſends extraordinary accidents vpon his ſeruants to the intent, that they ſhould ſerue for a Parable or warning peece to the reſt of his people in this countrey, from whom he meanes ſhortly to take away their power, the ioy of their honour, the pleaſure of their eyes, and the deſire of their hearts, except out of hand they become watchfull and
1. Pet. cap. 4. repentant with the *Niniuites. For if iudgement begin at the iuſt, what ſhall be the end of them, which obey not the Goſpell of God? And if the righteous be ſcarcely ſaued, where ſhall the vngodly and ſinner appeare?* If there be no difference betweene the innocent and reprobate in the manner of their deathes and worldly croſſes, why doe we ioyne field to field, land to land, and make account to ſee long laſting daies in this tranſitory world, or to die in our ſoft downe beds? The word of the *Lord*
Ezech. cap. 24. came to *Ezechiel*: *Behold, I take away from thee the pleaſure of thine eyes with a plague, yet ſhall thou neither mourne nor weepe.* So Ezechiel *ſpake vnto the people in the morning, and in the euening his wife died. The Parable was this: thus ſaith the Lord God, behold, I will pollute my ſanctuary, euen the pride of your power, the pleaſure of your eyes, and your hearts deſire. And you ſhall doe as I haue done, ye ſhall neither mourne nor weepe, but ye ſhall pine away for your iniquities, and mourne one towards another. Thus Ezechiel is vnto you a ſigne.* And thus perhaps am I a ſigne vnto you, O worldly wizards, whoſe tongues are hired by the *detracting ſpirit* to blaſpheme the power-
Iob. cap. 2. full *Lord* of lightnings, *to curſe God and die* with *Iobs wife* and to lay an ambuſh for your neighbours good name, fame, and reputation. Learne by theſe exemplary croſ-

ſes

ſes to be vigilant, for in the houre which you thinke not, as a theefe in the night, will death ſteale vpon you. It is high time for you to prepare your ſelues, to preuent the Tempter. Alreadie it begins to ſmoake, and as the Poet forewarnes:

Tunc tua res agitur, paries cum proximus ardet. Horace.
When the next wall vnto thy houſe doth burne,
Looke to thy ſelfe betimes, next is thy turne.

Theſe reaſons conſidered, I dare boldly auouch (for no earthly creature can iudge her conſcience more freely then my ſelfe) that my welbeloued *wife*, whom *God* of late hath taken to his mercy by an vnexpected accident, by the lightning power of his fearefull thunder reſteth in the *Lord* as concerning her ſoule, and reſteth on earth as concerning her memory: both which, (I truſt) by the diuine bountie ſcorne all the brauadoes, ſcaladoes, and engines, which eyther enuy, or *Sathan* can inuent for their aſſaults. This is the chiefeſt ſolace I embrace after ſo great a croſſe. This Chriſtian hope richer then any temporall or golden harueſt I reape to my ſelfe after my fatall loſſe. For my light *affliction which is but momentary, cauſeth vnto me a farre more excellent and eternall waight of glory, while I looke not on the things which are ſeene, but on the things which are not ſeene* I loooke not ſo ſcrupulouſly on the manner of her death as I looke on the manner of her life, which *God receiued as a burnt offering*. Packe hence therefore ye Enthuſians, and be not like vnto Curdogs, that bark at a dead Lyon. *Though ſhe fell, ſhe ſhall riſe againe, though ſhe ſate in darkneſſe, the Lord will be a light vnto her.* 2. Cor. cap. 4.

MY tongue is no hireling Herald, to coine her a new pedegre, nor yet a mercenarie Aduocate to extoll her ſhadow in ſteed of ſubſtance; onely in ſteed of *Popiſh poſthumes* or *Purgatorie trentals*, I will ſacrifice this *encaenaſtice* oblation, as *ſeralem cunam*, a funerall banquet to her well deſeruing memory.

Holy

Holy *Auguſtine* neuer conceiued more diuinely of his mother *Monica*, then I doe of thy felicity. *O happie ſoule*, partaker of celeſtiall ioyes, thou needeſt no praiſe of mine, ſeeing that thy *God* hath tranſported thee in the yeare of Iubily to this port of tranquility, and conuerted thy pilgrimage to the hauen, or rather heauen of euerlaſting health: Where though thou abound with vnſpeakable pleaſures, yet pardon me if I ſtriue to canonize thy peereleſſe fame. The pleaſant ſounds of thy verdant vertues (like ſo many reſounding *Ecchoes*) ſhall neuer vaniſh from mine inſatiable eares. Thy extraordinary loue, the liuely *Idea* of a ſpotleſſe life ſhall alwaies dwell within the manſion of my reſtleſſe minde. At all times whether it be morning or euening, noone-tide or mid-night, while I ſoiourne in this houſe of clay, I will congratulate thy high fortunes. All haile *immortall ſpirit, thou ſpouſe of Chriſt*, wrapt vp in his holy armes, full of tranſcendent grace, full of tranſcendent glory. All haile, full of health, full of happineſſe, which art tranſlated from mortall men to immortall Saints, from ſorrow to ſolace. Yeſterday thou wenteſt entãgled with the thorny cares of this world, now thou triumpheſt among the Angels of heauen. Yeſterday thou wert here, where *Iob* himſelfe complained, that he was placed *as a But to be ſhot at, where Gods enuenomed arrowes ſtucke in him*, where the Prophet *Dauids bones were conſumed, that he roared all day long*. Now thou floriſheſt in the harmony of *Gods Spirit*, minding on nothing but on diuine vertues, on ſpirituall melody. Yeſterday thou wenteſt drooping in an earthen cote, ſhaken with the frownes of *Enuy*, with the frumps of *Detraction*: to day thou walkeſt (and this day ſhines alwaie, neuer ſets) in a temple not built with hands, in the *line* of the liuing *God*, without Enuy, without *Deraction*. Here is thy habitation aſſigned thee, thy lot is fallen in a faire ground. Liue for euer. And this as a looking glaſſe ſhall gliſter vnto thy friends on earth:

Dorcadis *hic dotes, miti cum mente* Rebeccha,
Priſcillæque *fides: mens tamen vna tribus.*
Corpus humus, mundus laudes, tenet ignea Eliæ,
Eliſias *tua mens*, Elizabetha, *rotas.*
Here *Dorcas* deeds (as ſtarres) doe ſhine,
Priſcillaes faith heere doth combine
With mild and kind *Rebeccaes* mind,
Yet but one ſcule to three aſſign'd.
Thy bodie earth, the world thy name,
Thy ſoule by faith *Eliſian* fame.
Elizabeth eterniz'd gaines.
Elias-like in lightning *waines.*

THE

LINEAMENT. XIII.

1 *The* Authours *gratulation for his late fortunate deliuerance.*
2 *His deſcription of the* Lightning *tragedy, the third day of* Ianuarie, 1608. *at what time* God *tooke away his* wife.
3 *His deſcription of other* Croſſes *at the very ſame time.*
4 *How* God *fore-ſhewed by* myſteryes *the ſaid* croſſes *before they hapned vnto the* Authour: *wherein his cenſure of* Dreames *is interlaced.*
5 *His deſcription of his miraculous eſcape out of the Sea, wherein he fell by force of a cruell tempeſt on a* Chriſtmas day. 1602.

GOD forbid that I ſhould charge all my Countreymen with the branded marke of blaſphemie: for there be many good men which neuer kneeled vnto *Baal*, which neuer worſhipped *the ſpirit of Detraction*, all ready *viua voce*, as the Prouerbe ſaith, *with both hands to hold vp the roofe of my opinion.* They alledge ſimply and charitably that this great Accident vpon my wife and houſe came from *God*, as a faire warning for mee and them to prepare our ſelues for his heauenly kingdome: which charitable conceit, I cannot cancell with obliuion or ingratitude, but rather confirme the ſame with an applauding *Alleluiah. The Lord gaue, the Lord taketh away: bleſſed be the name of the Lord.* No man aliue this day ſtands more indebted then my ſelfe for matters of life, vnto the *Author* of life. *Daniel* was wonderfully deliuered from the Lions clawes; *Ananias*, *Azarias* and *Miſael* from the fierie fornace; *Ionas* in the Whales belly, from the ſtormy ſea; and *Paul* with his Pilots, Marriners and Companions from periſhing in the Mediterranean ſeas: but what am I vile wretched ſinner, whom thou haſt ſaued as ſtrangely from fire and water? O glorious *God*, is it becauſe thy prouident maieſtie hath predeſtinated me

1

Iob 1.

to ſome worthy ſeruice tending to thy glory. O bountifull *Lord*, of vnſearchable wiſedome, graunt that my faith may be ſigned with the ſeale of thy mercy. Let my ſpirit become regenerated and renued, as the *Potters veſſell*, markt to an honeſt purpoſe. Whatſoeuer I am, whether tolerably toward or vntoward, tolerably cleane or vncleane, I wholy ſubmit my ſelfe at the feet of thy mercy, altogether depending on thy Sonnes merits, from whence I will not depart, though I were ſure with *Aſahel* to be ſlaine by *Abner*, and as *Iob* proteſted, *if thou wouldeſt kill me, yet will I truſt in thee.*

2 *On the* third of Ianuarie 1608. *about the third houre of the night, or thereabouts, as I lay ſolitarie vpon my bed, what with torment of a ſodaine tooth-ache, and what with an extraordinary penſiuenes of minde, preſaging (as afterwards chanced) ſome future euils; and alſo ſomewhat terrified with the great lightning, which then flaſhed moſt extreamely: Behold, a forcible lightning in forme of a fiery pillar, extinguiſhed the Candle-light burning before mee, and with that, as it were in the twinckling of an eye, ſtrikes me with a moſt violent blaſt, that I verily thought my braines had been daſht out, and that I was at deathes doore. To confirme this imagination of mine, in the ſelfe ſame inſtant it thundered in ſuch impetuous and extreame manner, that the earth moued (as ſithence appeared in ſundry other partes of this Realme) my houſe ſhooke, in ſo much that I am perſwaded no canon, no baſiliſco, nor any other artillery could make the like terrible report. With this fearefull volee together with the former lightning*

ning flaſh, I fell into a kinde of traunce or confuſed thought, and (as Saint Paul ſpeakes of his aſſumption into paradiſe: if it be lawful for me ſo to ſay) whether I were in the body, or out of the body, I cannot tell, God knoweth; *but I verily ſuppoſed to haue ſeene in ſpirit the warning-peece ſhot off for this worlds diſſolution, or finall alteration againſt the generall day of doome. Within halfe a quarter of an houre or thereabouts (as I coniecture) I returned to my ſelfe, and to my troubled ſenſes at the loud cry, which two of my houſhould, then being newly awaked out of their ſenſeleſſe traunce rayſed, in ſeeing my wife falne on the ground and dead among them. At this noiſe which they made, changing my thoughts, I made full account, that my houſe had beene throwne downe with the thunderclap or earthquake, & therefore aſtoniſhed as I was, to ſaue my life, (being as I imagined, in that great ieopardy,) I roſe vp, and haſtned me downe into the lower roome or kitchin, where I had heard the cry. By the way, her daughter, being one of the two, whoſe cry I had heard in my chamber, met me, and told me that her mother was ſodainely ſtricken dead. At my comming thither into the kitchin, I found my wife quite depriued of life, in a blackiſh ſweat, ſtrongly ſauouring of brimſtone, which the Poets call,* ſacrum Sulphur, *holy Sulphur, yet notwithſtanding, leaſt it might be a faint or ſwowne, I called for help to my ſeruants to haue her body bent forewards: but at the firſt, none directly vnderſtood me, excepting the two aboue-named, vntil afterwards vpon our vehement lamentations and cries, the other*

2 Corinth. 12.

three (for there were in all, fiue, two men and three maides, beſides my wife, in that roome,) beganne by little and little to come vnto themſelues, hauing been all in one inſtant throwne downe to the ground as dead with the lightning and thunder. Two of theſe three laſt, at my firſt call and comming downe, reuiued: but the other, being a ſeruing-man of mine, lay longer in the trance. All of them ſtood as deafe and diſtracted, not able for their liues a long while to lift vp her dead body. Some of them could neyther heare nor vnderſtand what I ſpake, nor what I would haue them doe: their braines were ſo confuſedly ſhaken in their heads, that they could not for a long time anſwere me in reaſon. When this fatall blow was giuen, my wife ſate on a ſtoole, ouer-ſeeing her maydes melting of tallow. And for this purpoſe, the Seruing-man of whom I ſpake before, ſtood by her with a candle in his hand. The Kettle of tallow lay very neere vnto her. Aboue the place where ſhee ſate, iuſt aboue her head, hung Bacon in the roofe of the houſe. All which being naturall nutriments of lightnings, by reaſon of their vnctuous ſubſtances, encreaſed the vertue thereof, and doubtleſſe by the predeſtinate will of our heauenly Father, occaſioned this forcible dampe, and perhaps augmented the earthquake. Her body was entire and whole without diminution of any part, ſauing a little of her hayre, which was rent or ſnatched off with the attyres of her head, & her fillet, which were likewiſe ſomewhat burnt, and alſo ſauoured of brimſtone. In like manner her ſtomacher, her whale-bone bodies, and her ſmocke neere about her heart, where there

there was a ſmall marke ſomwhat black, were burnt, rent, and torne with the heauenly flame. Perhaps her corpulence (ſhe being very groſſe) cauſed her thus to be ſingled and ſelected out from among the reſt of the company. But leauing that Philoſophicall opinion alone to the vnſearchable knowledge of God, without whoſe prouidence one haire cannot fall from our heads, I will proceede further in declaring the tragicall euents which we found the next morning inflicted by the lightning, thunder and earthquake.

The next morning (for all that night wee durſt not bouge from the ſame roome, ſo greatly had feare ſeazed on vs) wee ſaw all the tiles fallen for the moſt part from the houſe, and ſome diſperſed in heapes vpon the houſe. Wee found the chimney top of the chamber where I lay, quite caſt downe: part of the waightier ſtones tumbled through the chimney downe into my chamber, yea, and round about the bed where I lay at the time of this fatal blaſt, to the great aſtoniſhment of al that ſaw it: and ſurely it is miraculous how I eſcaped aliue, vnhurt, or vnſcorcht in this terrible time of horror. Two glaſſe-windowes were alſo burnt with the lightning, whereof the one was a window by my beds feete: the other on the loft right aboue my chamber, and aboue my bed. Beſides, three other glaſſe-windowes were battred and bruiſed with the thunder or earthquake. Aboue a dozen breaches or rents were found pierced through the wals of the houſe, being almoſt foure foote thicke, and as ſtrongly built, as could be of lime and ſtone. Alſo one of the beames was ſomwhat remoued from the place. And that which ſeemes 3

as ſtrange, a fat Cow amidſt many other Kine in the ſtable, was culled out and killed, or rather ſtifled with the Lightning: which inuceth me (as I ſaid before) to thinke, that this dampe tooke ſtrength and power according to the nature therof, from ſuch fat, liquide, and oylie ſubſtances or bodies. This opinion her ſelfe verified vnto me about a fortnight before ſhee dyed, when ſhe cauſed all the candles in her houſe to be done out, for feare leaſt the lightning, which at that time was ſomewhat fearefull, ſhould encreaſe and receiue force from the candle light. Yet with this limitation doe I attribute ſuch matter of vnctuoſitie and vertue to lightnings from theſe inferiour bodies, that God who workes by meaſure, number, and waight, ſends theſe or ſuch like kinds of fate vpon vs to admoniſh vs not to make reckoning of this world, as of a perpetuall Paradiſe, nor to ſleepe ouer-long in the voluptuous boſome of careleſſe negligence.

4 *Neyther ought I (ſeeing I haue gone ſo farre) to conceale another wonder, to wit, that ſhe fore-tolde in her life time, as well to diuers others, as to my ſelfe the ſhortneſſe of her life in this world: for this was an vſuall ſpeach of hers ſundry times within the ſame quarter of the yeare that ſhe dyed:* I know very well (*quoth ſhe*) I cannot liue till the firſt of March. *Another time, being (as I remember) not aboue three weekes before her death, deſcending downe from her chamber, where then ſhe had beene at prayers, ſhee came ſmiling vnto me with theſe words:* Husband, I bring you good tidings, you ſhall be rid of me, and you ſhall haue another wife: for I am fully aſſured

assured, that I shall dye very shortly, and that before the first of March. And I thanke God, I am prepared; let him send when hee will. *Which words of hers being by me accepted in iest; shee replyed, as if shee had seene a vision, or felt some extraordinary motion in her spirit:* you thinke I speake in iest, but marke the end.

Neyther did the Lord (I speake it to his glory) send this glorious alarme vnto mee without an implicite or mysticall premonition, for about two Moneths before, or thereabouts (as farre as I remember) in a dreame I saw the very like accident. Mee thought I was at a Knight my brothers house, and there lying vpon my bed, I imagined to haue seene and heard vpon the sodaine in the night time a most terrible lightning and thunder, in such wise, that I made full account the whole house had beene burnt or cast downe, and therefore to saue my life, with much adoe I hastned out of doores, where I supposed to haue beheld the inner part of the house terribly flaming with fire, and presently after I might see one conueying out of doores a Chest; whereupon I bewailed, that a blacke Truncke of mine, stored with money was left behind, consumed with the flame. This dreame I related to my said Brother, being at my house about three weekes before the accident, & wished him in my brotherly loue to looke somwhat more warily to his house, least night fires might endanger him, by reason of the height of his house (the same not inferiour for height to any house which I haue seene) and likewise by reason of the partitions being timber-worke. Neuertheless for all this, I aduise not the Reader to embrace this dreame of mine for an infallible president, because that dreames sort our commonly according to the diet, temperate, or intemperate, sparing, or

or gluttonous, which men vſe. And yet I beleeue, *God* ſeldome vſeth to inflict any notable accident vpon a charitable *Chriſtian*, that mortifies his body with competent faſting, and moderates his ſoule with contemplation of heauenly myſteries, vvithout ſome ſecret prodrome, or fore-running glimpſe of his powerfull purpoſe. Nor doe I aduiſe my Reader to ſurmiſe, that I conceiue ouer credulouſly or ſuperſtitiouſly of *Morpheus* or *Phobetor*, the Poeticall Gods of dreames, as neceſſarie cauſes of notorious effects. For my ſentence is none otherwiſe of *dreames*, then of *Comets*, and *Eclipſes*, vvhich likewiſe are not the cauſes of remarkable euents; but onely ſuch ſignes and tokens are as ſmoake at the top of a chimney, or as an Iuie buſh, put forth at a vintrie, the one prognoſticating fire within, the other the ſale of wine.

5. Thus it pleaſed the glorious *Lord* of lightnings, to extend his miraculous mercy towards me, and perhaps to leaue me (*as a firebrand taken out of the burning, or as Ezechiels ſigne*) for a teſtimonie of his lightning glory to hardned hearts. This is the ſecond miracle, whereby as a *virbius* or *Rediuiuus*, I acknowledge my ſelfe twiſe reſtored from death to life, within the compaſſe of ſeauen yeares, euen about the ſelfe ſame ſeaſon of the yeare, when our Sauiour *Chriſt* became fleſh for the ſaluation of fleſh. The firſt time of my deliuerance vvas vpon a *Chriſtmas day*, 1602. This latter time on the third of *Ianuarie*, 1608. and both vpon a Tueſday. In *Fraunce* betwixt *Tremblado* and *Marena*, a paſſage of two leagues ouer, it was my chance, on a *Chriſtmas* day to be ſtricken into the ſurging Sea vvith the boiſtrous force of a cruell tempeſt, where I had no ſooner ſalne, and cried to the *Lord* for helpe, but ſodainely beyond all expectation I found an Oare betweene my hands to defend, or rather deferre my life. And to this houre I cannot deuiſe where-hence the ſaid Oare ſhould chance

Amos 4.

vnto

vnto me. In this dolefull ſort I floated almoſt a quarter of an houre very often toſſed and ouerturned with the furious rowling of the ſtormie waues: vntill it pleaſed *God* at length of his exceeding bounty in that rough tempeſtuous weather, when the proudeſt ſhip became humbled as the weakeſt reed, to direct the courſe of that ſmall Barke from whence I fell, towards mee, and to guide the Marriners hands (as a man would ſay againſt winde and weather, againſt Oares and Sailes) for the haling me vp in a manner dead and ready to forſake the Oare. So that I may boldly ſay, that I haue beene miraculouſly preſerued both from fire and water.

Sic coniurati veniunt ad claſſica venti. *Claudian. de tertio Conſulatu Honorij.*

So windes coniur'd deſcended to our ſailes.

And if it were lawfull for me to apply thoſe Meeters in the *Pſalter* deſtinated to our *Sauiour Chriſts reſurrection*, I would ſound out with ioyfull cheere: *Pſalm.* 18.

Thus from aboue the Lord ſent downe
to fetch me from belowe:
And pluckt me out of waters great,
which would me ouerflowe.

I would alſo with *Ionas* the *Prophet*, exhibite my ſubmiſſiue petition vnto the *Lord* my *Sauiour*: *Thou didſt caſt me downe into the deepe, into the midſt of the ſea, and the floods compaſſed me about: all thy billowes and waues paſſed ouer mee. And I ſaid, I am caſt away out of thy ſight, yet will I looke againe towards thine holy Temple.* *Iona.* 2. Here, I could lay downe how his *omnipotent Maieſtie* reſpected me in all my trauailes both by land and water. Twiſe I paſſed the *Pyrenean* Mountaines betwixt *Fraunce* and *Spaine*, and that in the dead of Winter. Twiſe I trauailed ouer the *Alpes*, I eſcaped the *Banditi* in *Italy*, robberies in *Hungary*, and in other forraine Countries. All which deliuerances

Per varios caſus, per tot diſcrimina rerum. *Virg. Aeneid.* 1.

Through diuers ſtraights, through dangers infinite.

Ordinarie and extraordinarie I aſcribe to no other deſtenie or fortune, then to the great *Redeemer* of the world, *the mightie Lord, ſtrong, mercifull, gracious, ſlow to anger, aboundant in goodneſſe and truth, reſeruing mercie for thouſands, forgiuing iniquitie, tranſgreſſion, and ſinne.* From whom I confeſſe this laſt lightning Tragedie to be ſent, as a preparatiue for me and others. In like manner I confeſſe, it was profitable for my ſoules health, that *God* after this dreadfull faſhion, rouzed me vp out of my Tent of ſecuritie. For indeed I liued almoſt as careleſſe, as *Sardanapalus*, bewitched with worldly eaſe; but now I thanke my gracious *Lord*, mine eyes begin to open, my ſoule begins to ſee her faults. *God* giue mee grace to perſeuer in this acknowledgement, and to aſcribe the glorie vnto him alone.

Exod. 24.

Lineament. XIIII.

1 *The ſpirit of Detraction conuicted for cenſuring the Lords ſecret iudgements.*
2 *The Authors imperfections acknowledged.*
3 *His meditation on his late croſſes.*

NOtwithſtanding the premiſſes, *the ſpirit of Detraction* is readie to read a cruell lecture to pratling *Momes* and tatling *Niobes*, that doubtleſſe the puniſhed partie vvas eyther very vicious himſelfe, or elſe his vvife or parents had offended *God* in the higheſt degree. O my Friends, be not ſo curious in your cenſures. *In that yee iudge others yee condemne your ſelues, for yee that iudge doe the ſame things.* Iudge not leaſt yee be iudged. And *as for the ſcorneſull, doth not the Lord laugh them to ſcorne?* Why then doe yee ſcorne and ſcoffe at your neighbours harmes, whereof *God* is the Author? who is hee that bleſſeth, that curſeth, that rewardeth, that puniſheth?

Rom. 2.

Prouerb. 3.

Is

Is it not he the *Lord*? vvhy then detract yee from his vnſearchable ſecrets? Why endeauour yee to vſurpe his peculiar prerogatiue? *We are perſecuted, but not forſaken, we are caſt downe, but we periſh not.* Our mortall bodies for a time returne to duſt, but our ſoules reſt in *Abrahams* boſome. *It pleaſed the Lord to ſmite his righteous ſeruant with infirmitie, to forſake him, and to be angrie with him for a little ſeaſon: but at laſt he pardoned him*, as the *Prophet* foreſpake of *Chriſt*.

2. Corinth. 4.

Eſai. 53. 54.

For all this my defence, the ſpitefull *ſpirit of Detraction* relents not at all. By reaſon of anothers extraordinarie iudgement he chargeth me ſtrictly with impietie. *Is not* (quoth hee) *thy wickedneſſe great, and thine iniquities innumerable? Therefore ſnares are round about thee, feare ſodainely troubles thee.* Doth not *God* reuenge the Fathers ſinnes vpon the children to the third and fourth diſcent? O menſtruous or rather monſtrous abſurditie! *Though my talke be this day in bitterneſſe, and my plagues greater then my groaning*: yet will I vndertake to controule thine errour, and confute thine hereſie. *All ſoules are mine, ſaith the Lord, both the ſoule of the Father and the ſoule of the Sonne. The ſame ſoule that ſinneth ſhall dye, The Sonne ſhall not beare the iniquities of the Father, neither ſhall the Father beare the iniquitie of the Sonne.* For mine owne part, I confeſſe my ſelfe to be chiefe among ſinners, but yet much wronged to become ſubiect vnto your detracting iudgements. Yee are none of my Iudges: I appeale to *Cæſars* iudgement ſeate. I appeale to the King of Kings, the King of Mercie, who will reuerſe by a vvrit of errour your falſe vſurped iudgements. *If thou Lord wilt be extreame to marke what is done amiſſe: O Lord who may abide it?* Woe be vnto vs, woe, *Woe, be to the moſt laudable life that we leade, if thou O Lord, ſetting thy mercie aſide ſhouldſt examine it. Who can ſay, I haue made my heart cleane, I am pure from manie ſinnes?* Doth the blinde accuſe the blinde? Doth an

2

Iob 22.

Iob 23.

Ezechiel 18.

Ibid.

Pſal. 130.

Auguſt. lib. 9. Confeſſ. cap. 13.

Prouerb. 20.

olde *ſenex* fornicatour accuſe another fornicatour? *Num Luſcus accuſat Luſcum, Clodius Mœchum?* And doth the *ſpirit of Detraction* the moſt ſinfull ſpirit of all ſpirits, detect me for ſinning? Well, my confeſſion is not
Iob 9. auricular, but openly reiterated: *If I waſh my ſelfe in ſnow water, and purge my hands moſt cleane, yet ſhalt thou plague me in the pit, and mine owne cloathes will make mee filthie.* Mine owne fleſhly vveedes being tainted vvith longing thoughts, muſt ſing a ſorrowfull *peccaui*, to the tune of *ſtoope gallant*. And vnfainedly to vſe Saint *Pauls*
Rom. 7. words: *I allow not that which I doe, for what I would, that I doe not, but what I hate that doe I.* Albeit that oftentimes I haue a *will* to doe well, yet the nature of my fleſh not any wiſe able to be expelled with the forke of mine owne naked reaſon, confounds this readie will of mine, and cauſeth me to commit moe ſinnes in number then the ſands of the ſea. All which with a contrite minde I ſubmit to the mercy of *God*, craving moſt humbly on the knees of my heart in the loweſt degree of reuerence, my *Redeemers* merits as the vaile of grace, to ſtand betwixt his diuine Iuſtice, and their gore-bloud guiltineſſe.

3 But certainly in my poore iudgement *God* took away mine innocent vvife after the aboue-ſaid manner (for though I ſay it, & all her acquaintance wil ſay as much as I, that ſhe liued as godly & as honeſtly as any whatſoeuer in all her Countrie) not ſo much for my ſins, though the ſame might be grieuous, as for that all others might prepare themſelues againſt their nuptials with Chriſt Ieſus, remembring that propheſie concerning *Babilon*, who
Eſai. 47. ſaid in her heart: *I ſhall be a Lady for euer, I am, and none elſe, I ſhall not ſit as a widdow, neither ſhall I know the loſſe of Children.* But thus ſaid the Lord, *Theſe two things ſhall come vnto thee ſodainely in one day, the loſſe of children and widdowhood.* O Lord of infinite iudgement, widdowhood is ſodainely come vnto mee, thou haſt

iuſtly

iuſtly viſited me, and bereaued me of my chiefeſt comfort. Thou kneweſt ſhee vvas too good for mee. Thy vvill be done, O mightie Lord. Let the infuſion of thy grace into mine vntoward ſoule recompence my griefe and loſſe. *Thy grace is ſufficient for mee, thy power is made perfect through weakeneſſe.* When wee are moſt perplexed with worldly croſſes, then is thy ſpirit ſtrongeſt in vs. And euen as the ſoules vertue is ſtrengthened with infirmitie, ſo certainely it is neceſſarie for our licentious natures now and then to be curbed vvith infirmities. It is neceſſarie for vs, that ſinne the meſſenger of Sathan, doe other whiles buffet vs, and bruiſe our earthly heeles. It is neceſſarie that malice bridle or rather prick, as vvith ſharpe pointed Needles, our detracting wanton thoughts: whereby we might remember our owne weake condition, and turne to *God*, who alone is without infirmitie. Let me doe what good I can, let me endeauour as much as is poſſible for fleſh and bloud to endeauour, yet I ſhall proue but an vnprofitable ſeruant, I am blacke like an *Æthiopian*, nay I am more blacke, my very teeth are blacke; My ſoule is all ſpotted, all guiltie of vncleaneneſſe. Onely my beliefe is that thy *Grace* is more aboundant then tongue can ſpeake, or heart can thinke, or pen can paint.

2 *Corinth.* 12.

LINEAMENT. XV.

The Authours gratulatorie Prayer vnto the Lord for the aboue-ſaid wonderous effects.

LOuely Light, O *Lord* of Maieſtie, how ouer-late doe I beginne to know thee? *My welbeloued put in his hand by the hole of my doore*, offring to breath faith into my ſoule. But ſuch was my dulnes, ſuch my drowſineſſe, that I could not once ſigh, ſobbe, nor ſay, *Abba Father, O my Father, I haue ſinned againſt heauen and againſt thee.* Yea, thou wert in the ſuperiour part of my heart, and I neglected thee. Thou didſt call mee both within and without, and I reiected thee. I reiected the Well-ſpring of liuing vvater, and reſorted to noyſome ciſternes of puddle worte, full of wormewood comforts, full of tickling hopes, vvhich were ſpeedily ſpent: for all vvordly comforts and vaine hopes doe vaniſh away like winde. And yet, it pleaſed thy lightſome Spirit, O *Lord* of life, after many a ſcorching Summers attendance, after many a frozen Winters watching, expecting my conuerſion, to knocke againe moſt patiently at the doore of my ſoule, and thus to call vnto her, while ſhee ſlept ſo carleſly: *Open vnto me, my ſiſter, my loue, my doue: for my head is full of dew, and my lockes with the drops of the night.* Againe, and againe, it pleaſed thee to inuite mee after this manner: *Returne, O thou rebellious childe, and I will heale thy rebellions:* for *euen as a woman hath rebelled againſt her huſband, ſo haſt thou rebelled againſt mee.* How deafe is he that heares not ſuch a voyce? A voyce more vehement then *the ſound of many waters.* How deepely ſleepes he, that is not wakened vvith ſuch a morning vvatch, vvith ſuch a melodie? A melodie more muſicall then euer *Tubal,*

Cant. 5.

Rom. 8.

Cant. 5.

Ierem. 3.

Ierem 20.

Apoc. 11.

Tuball, *Amphion*, or *Arion* could poſſibly conceiue, When all thy creatures combined againſt me, in reuenge of my diſloyaltie towards thy ſacred ſoueraignte, thou didſt temper their fiery fury, thou didſt moderate their biting bitterneſſe. The foure Elements, which thou madeſt for my conſeruation, conſpired all to roote my being out of the Land of the liuing. The Ayre threatned to taint my breathing with contagious ſmels, with *Stigian* ſtinckes. The Fire aſſayed to burne my bruitiſh body. The Water ſtroue vvith might and maine to ouerwhelme me vtterly. The Earth endeuoured before her time to abridge my luxurious life; And all becauſe I had offended their great *Creator*. But thou more mercifull then thy creatures, for the loue of thy Name, and for the loue of thy *Sonne*, didſt controule all their practiſes, and confound the deuiſes of the *Dinel* himſelfe. How happy am I, that thou prolongſt my dayes? how kinde art thou that ſpareſt to ſpill the bloud of thy very foes? O kindeneſſe without deſert! O courteſie without compariſon!

Behold, behold, yee mortals all, how the *Lord* hath deliuered me from the danger, nay, from the dungeon of death, from ſodaine death. The *God* of glory hath defended mee from *Thunder* and *Lightning*, from vvater and fire. O what oblation can the poore *Samaritane* ſacrifice vnto his ſacred *Maieſtie*, for theſe his wonderous workes?

Ille magis gratæ lætatur mentis odore
Quam conſecrato ſanguine mille boum:
Nam prece non alio gaudet honore Deus.

God better loues a thankfull minde,
then many Oxens bloud:
For poore mens prayers he preferres
before the rich and proud.

Seeing thankfulneſſe is ſuch a ſweet ſmelling odour in his ſacred noſtrils, let me proclaime his glorious Name,

Name, *Alleluiah, Oſanna in the Higheſt.* Bleſſed be the name of his heauenly Highneſſe, bleſſed in heauen, bleſſed on earth, and bleſſed throughout all ages. The *Lord* be bleſſed for euermore, vvhich hath enlightned mee in the darkſome ſhadow of errours, vvhich hath enlarged mee from a vvorld of perils, vvhich hath recalled me failing, vvhich hath raiſed me falling, vvhich hath recouered mee running almoſt out of breath, from falling and fainting. Let all Nations performe their duties, let them praiſe the *Lord:* for it is hee, that *commandeth the waters: It is the glorious God that maketh the Thunder: It is the Lord that ruleth the ſea: The voyce of the Lord is a glorious voyce: the voyce of the Lord breaketh the Cedar trees; yea, the voyce of his thunder was heard round about, the lightning ſhone vpon the ground. The Earth was moued and ſhooke withall: his way is in the ſea, and his paths in the great waters.* Applaud him, O my ſoule, applaud his magnificent *Maieſty.* Let his laud be euer in thy thoughts. Let all thy faculties, all thy attributes and operations ſpread themſelues as blooming Vines round about my heart, my braine, my tongue, that the ſame may become as *the pen of a ready writer*, to ſound out and reſound his moſt puiſſant power.

Pſaime 29.

Pſalme 77.

Others according to the altitude of his iudgements, he cutteth off by vntimely death: but me he ſpares aliue, as a monument of his liuing mercy. O what had become of me, if thou hadeſt cited mee likewiſe at that horrible houre before thy tribunall throne of Iuſtice? O my Sauiour, I thanke thee for thy peerleſſe patience, I praiſe thee, though baſely and barely in reſpect of thy benefits, I adore thee, I honour thee, I humble my ſelfe before thee all the dayes of my life: I returne, I repaire vnto thee, not haltingly, not hollowly, but holily (I vvould I could ſay vvholy) all the dayes of my life. O giue me grace, help my weakneſſe, heale mine vnbeliefe.

LINEA-

LINEAMENT. XVI.

1 *The Concluſion of this preſent* Circle, *conſecrated by the* Authour *to his* Wiues *memory.*

2 *The Application of her memorable* death.

3 *The* Authours *Apologie againſt the* Spirit of Detraction, *on the behalfe of this preſent* Circle, *where his Wiues memory is ſaluted with a* Chriſtian Farewell.

INgenuous Reader, hitherto afrer the example of *Antimachus*, who compoſed a Booke in the commendations of his wife *Lydia*, haue I labored to eternize my deere *wiues* memory, to the end & entent that when *the Spirit of Detraction* (as the *Sorcerers* rod was ſwallowed vp by *Aarons* rod) is conſumed to nothing, and vvhen his lying mates doe dye, and lie inglorioufly in rotten earth, the vvorld ſhall finde, that ſhee liues for euer among the liuing *inuita inuidia*, in deſpite of enuie, that ſhee flouriſheth like a Palme tree, which the more it is ſuppreſſed, the more returneth vpwards, conſonant to that of the Wiſe-man; *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* Her memorable end anatomized and embalmed in this my bookiſh coffin, ſhall yeeld odoriferous perfumes of her milde, meeke, and modeſt life, to the ſence-pleaſing comfort of the elected innocent. And that I may record the memory of her end Allegorically with the Poet: *Proverbs* 10.

E tumulo violæ, fortunatâq; fauillâ
Naſcentur, cippuſq; leuis ſua conteget oſſa.

Out of her graue fine Violets ſhall bloome,
And a light ſtone ſhall her ſweet bones entombe.

Thus out of my miſeries, as out of the aſhes of a burnt *Phœnix*, is built a beacon of liuing miracles, vvhich I

humbly pray his heauenly *Highneſſe*, among other ſuppliants of his, that they may effect in me, what a more radiant light effected in Saint *Paul*, namely, *the illumination of a darke conſcience*. For vvhen my body (like a bowle) was carryed about vvith the bias of concupiſcence, & my ſoule rockt aſleep in the cradle of worldly ſecuritie, by Sathans inchanting lullabies, then my *Lord*, that ſaw me ſo miſſe-led, like vnto *Salomons* foole, laughing, when indeed I had more cauſe to weepe: then my louing *Lord*, I ſay, tooke compaſſion on my fooliſh fals, and gaue me a ſound pinch, or prick in the fleſh, that ſtarted and ſtirred vp all my reaſonable faculties to conſider more iudiciouſly, in what a caſe I ſtood both body and ſoule. What better vſe of this temptation can I produce, then that thy death *deere wife*, like *Eliſhaes bones*, which reuiued a dead corſe, hath vvrought a double miracle; the one in thy tranſlation, the other in my conuerſion? then that this lightning Accident hath enlightned both our ſoules. Thine it preferred into Paradiſe; mine it prepareth for Paradiſe: thy ſoule (as a type of zeales flame,) it purified actually, *ſecundum paſſionem*; mine it purifieth potentially, *ſecundum propaſſionem*. Thus both of vs do ſtand as monuments to the Church here on earth; the one as a relicke richer then *Mauſolus his Tombe*, the other as a publicke notarie, reſerued to ſound out the wonders of the great *God*, and to tranſcribe vnto after-ages thy extraordinarie end.

3 If the *Spirit of Detraction* reply, that I intend a needleſſe labour to embalme a dead carkaſſe with ſuch coſtly oyntment; ſaying, *what needed this waſte?* Loe, I returne his enuious demand this vnparakel'd anſwere of our *Sauiour*: *I did it to bury her*. It is to performe the laſt obſequies of her funerall: that whereſoeuer the *Goſpell* is ſincerely preached throughout this Land, there alſo theſe *Circles* of mine (vvhereof her memory, next vnder God, was the motiue) may be read, as a mirrour of Gods

Gods miracles, as a memoriall of her liuing vertues, and as a monument towards her of my kinde affection. It is the laſt ſolemnitie, the laſt precious oyntment which I can poure vpon her head, the laſt *Adieu*, the laſt office of good will, which I can accompliſh for her ſake. This kind of Epitaphes in honour of the dead, an holy Father highly commendeth: *It is pietie* (ſaith he) *to publiſh the deceaſeds vertues, yea, it is a meanes to encreaſe grace in our owne ſelues.* Therefore let no man blame me, becauſe I erect theſe paper-ſtatues to the glory of my deceaſed *wife*, ſeeing that many others of nobler endowments haue endeuoured to illuſtrate their dead friends. It is not long ſince that famous Gentleman, *Phillip Mornay Lord of Pleſſis*, mourned in the like manner for the death of his onely ſonne, who of late was ſlaine with a muſket-ſhot at the ſiege of the *Citie Geldre*, vnder *Graue Maurice:* which dolefull Cataſtrophe hee ſet out in a little booke called *Du Pleſſis teares*, written to his wife *Charlotte Baliſte*; why then ſhould I feare thy ſhadowie prickles, O ſpitefull *Spirit?* In prayſing her, from whom haue I detracted? Downe therefore, downe vvith thy malicious ſtings, and interrupt me not in my zealous offices; while I betake my ſelfe to the mournfull accents of a voice almoſt ſtopt vvith throbs of griefe, while alſo I ſacrifice my laſt gratuities vnto her ſacred ſpirit, interrupt me not: *Adieu thou ſeruant of Chriſt, thou patterne of piety. Adieu thou map of Gods miracles. Adieu my loue, my ioy, my comfort. Adieu, and reſt thee henceforth among the heauenly roſes, reſt in peace for euer free from the thornes of malice. Adieu againe and againe. Adieu* Elizabeth *my wife for a while, and welcome ſweet Ieſus my Sauiour for euer.*

Nazian. in mond. Baſil.

THE SEAVENTH CIRCLE OF THE SPIRIT OF DETRACTION, CONIVRED AND CONVICTED.

LINEAMENT. I.

1 *That the* ſpirit of Detraction *can neuer annoy vs, while the* Maieſtie of Iuſtice *ſhines vpon vs.*

2 *The* Authours *ſupplication to the* Lord Chancellour *of* England, *the* Lord Preſident of Wales, *and to all other his* Maieſties Iudges of Record *within* this Monarchy of Great Brittaine, *for the extirping out of notorious* Blaſphemies.

3 The Spirit of Detractions *craft in moleſting his* Maieſties inferiour Officers.

4 His *diabolicall craft in wronging of priuate perſons.*

5 *The* Authours *Concluſion to the aboue-ſayd* Lords, *for reformation of the ſaid abuſes.*

1

HOW amiable ſhewes thy face (*O Queene of Vertues*) when the light of *Maieſtie* ſhines vpon thee! Euen as amiable ſhewes thy face as the face of an *Angell*, as the face of *Moſes*, which he was faine to vaile by reaſon of his bright-ſhining beautie, after hee had ſeene a glimpſe of Gods glory. When thou ſitteſt equally in thy throne of ſtate, with the *ballance* in one hand, and the *ſword* in the other hand:

hand: how worthy then to be adored, being ſo adorned, ſo transfigured in glory, with the *three Apoſtles on Mount Tabor*! While this *ballance* laſteth euen the Lambe may dwell with the Wolfe without dread or doubt. While this *ſword* of Iuſtice hangs ouer *Caines* head, as it ſometimes hung ouer *Damocles* his head by a ſlender threed, his yonger brother *Abell* may walke innocent in his vocation, and cheerefully ſacrifice his oblation of thanksgiuing, ſounding out this dittie of the princely Pſalmiſt: *I will ſing of Mercy and Iudgement, vnto thee, O Lord, will I ſing.* Pſal. 101. The carefull Magiſtrate need not feare the *ſword of Iſmael, which is a reuiling tongue. Iacob* after his three apprentiſhips vnder *Laban*, may trauell vpon the Kings high-way towards his natiue home, ſecured from his eldeſt brother *Eſaus* ſword. *Moſes* may exerciſe his office with alacritie and courage, notwithſtanding the rebellious muttering of *Corah*, *Dathan*, and *Abiram*. In this golden age of Iuſtice, *Dauid* may manifeſt his zeale, and ioyfully dance before the *Lords Arke* for all the ſcornefull flouts of *Michol*, or the ſcolding ſpeeches of *Semei*. Now hee cares not for his emulous and enuious aduerſaries, who to ſome out the dregs of their mindes ſubborned falſe witneſſes, *laying to his charge thoſe things which he neuer knew.* Pſal. 35. In this flouriſhing time *Mephiboſheth* triumphes ouer his ſeruant *Ziba's* ſcandalous accuſation. While this thy *ballance*, O ſacred Iuſtice, or this thy *ſword*, the one as a cauſe indented to leade the vſe of thy fine, the other as a finall concomitance or ſtatute ſtaple to eſtabliſh thy euer-ſtable Iudgements, or vvhile both of them together, as *Cauſa & Cauſatum*, two friendly Correlatiues doe follow the ſtrict contents of their *Commiſſion of Oier and Terminer*, the iniurious imputations of *Potiphars wife* can neuer impeach chaſt *Ioſeph*; nor can the ſnarling and doggiſh letter *R*, redoubled out of *Doegs* noſtrils impaire the credite of *Abimeleth*. Neither can *Iezabels* letter produce ſeduced

teſtimonie againſt *Naboth*, nor can the *Rulers of Babilon* worke the ruine of *Daniel*. Reioyce, *thou daughter of Iſrael*, renowned *Suſanna*, for the *Elders* which accuſed thee are ouertaken in their owne ſnares; they are found in contrarie tales. While this ſeate of *Iuſtice* ſtands ſincere, without ſtaine, without ficklenesſe, *Stephen* may boldly reproue the ſinnes of our lawleſſe Libertines without feare of forged witneſſes, or clamorous ſuggeſtions, *that hee blaſphemed God and Moſes*. So full of efficacie is the influence of *Iuſtice*, vvhen her bright beauteous body is countenanced with the glorious aſpects of *Prudence* and *Magnanimitie*, the attributes of the *Eternall Maieſtie*, that preſently the *Spirit of Detraction* with all his blacke Guard of ſinne will diſperſe themſelues to nothing, as a companie of bragging Waſpes at the violence of Northren winde. There flocked ſometimes out of this fluttering ſwarme innumerable, to beare downe the reputation of *Ionathas* with his *Prince*: but what became of them, and of their runnagate ſlanders? as ſoone as they heard the ſound of *King Alexanders* Trumpet, proclaiming *Ionathas* to be the Kings friend, and him for this cauſe to be cloathed in purple, and to weare a collar of gold, they vaniſhed away, like Waſpes or Bees, leauing not ſo much as one of their ſtings behinde to offend that renowmed *Macchabee*.

2 *Right Honourable, and prudent Senatours*, (to whom the *Sunne* of this mightie *Monarchie* hath imparted part of his powerfull authoritie, to iudge the *Tribes* thereof) I haue purpoſely framed this preface towards your patient ſpirits, that thereby *your Honours* may diſcerne the anguiſh of my ſicke ſoule, which labours (like a woman in trauaile) to diſcharge her long and toileſome load. *Non quæro quod mihi vtile, ſed quod multis.* I ſue not onely for my ſelfe, though (perhaps) my particular griefe is ſuch that it may crie for vengeance vnto the

the higheſt heauen, but on the behalfe of many thouſands, who moane and groane vnder the vvaight of a little Diuell, the *Tongue of Sinne*. In what meaſure this Tyrant lauiſheth and lordeth, I am not able to expreſſe in words ſignificant, ſeeing that it paſſeth the power of any one modeſt Writer to comprehend the ſway and ſwing of ſpirituall monſters. Amidſt the inceſſant complaints of ſo many Subiects, who continually (like *Iobs meſſengers*) ſolicite your wiſedomes with their frequent informations, beſides your owne trials, *your Honours* may enquire from one to one, and obſerue from day to day, how many zealous perſons finde themſelues agrieued out of Court, and in Court, euen from his Maieſties ſtarrie Court, to the leaſt and baſe Court. Out of Court at Ordinaries, at goſſipping, at Tauernes, at *Tobacco*-taking, a man ſhall heare nothing but *Detractions*, nothing but contumelies and lies, nothing but captious and carping ſpeaches. When they are wantonly wearie with iearing, with ieaſting one at another, with tearing their neighbours good name and fame with their taunting tongues, like vnto *Delphick ſwords*, and with diuerſities of ſcandals worſe then the prints of ſcourges: then they fall to ſwearing, to ſwaggering, and to blaſpheming of their *Lord and Father in Heauen*, in ſtead of hallowing his *holy name*. O times! O iniquitie! If God be their Father, where is his honour? If he be their Lord, where is his reuerence?

To you (*indicious Lords*) as the watchfull Sentinels, or rather the wiſe Surgeons of our State, it belongs betimes, euen before the darkeſt night of errours ſteales vpon vs, to prouide for corroſiues and cauteriſmes againſt theſe vgly vlcers, which ranckle within the body of our Common-weale. Sith it hath pleaſed his Royall Highneſſe to communicate part of his light vnto you, wherby euery one of you might moue in his place, not naturally *ab oriente ad occaſum*, but ſupernaturally from Nature

Nature to the *Authour of Nature*, I beſeech your Lordſhips in the loweſt degree of reuerence, by vertue of this your heauenly motion, your vertuall Influence, and irradiation, to diſſolue ſuch clouds of *Detractions*, into diſmall ſhowers vpon the *Detractours* heads, according to that of the Princely Prophet: *they haue digged a pit for others, and haue falne into the midſt of it themſelues.* They ſought to bemire & beray their honeſt neighbors with their legends, nay, with their legions of lies, intending to ſet them vp on the ſtage of ſcorne, on the ſcaffold of ſcurrility, and there to cloath them with reproach and ſhame, not vnlike thoſe ſpitefull *Iewes*, which plaited on our *Sauiours* head a *Crowne of thornes*, crowne to delude him, thornie prickles to torment him. By vertue of your authorities, your ſtarrie motions, let ſuch clouds and vapours be diſperſed into vvhole flouds of vengeance vpon the *Spirit of Detraction*. Let their bodies feele the ſmart of your *ſword*, whoſe wilfull Wills will not relent with the waight of your *ballance*. If other mens examples ſerue not to bridle their vntoward tongues, let their owne eſtates pay the ranſome of their contempts.

3 While ſuch monſtruous ſinnes beare dominion among vs, neuer let *your wiſedomes* thinke, that your Officers of inferiour rankes dare execute in that proportionable expectation your monitorie directions, your wholeſome rules for the repreſſing of ryots, for the reſtraining of vnrulineſſe, as otherwiſe they would, were they aſſured of protection. While *Periurers* and pettifogging Promootors range vp and downe at their pleaſure, neuer let *your Honours* looke but for vnequall proceedings, and vniuſt preſentments at our neighbours hands. But ſome one will obiect, that the *Courts of Iuſtice* lie open as well for the baſeſt as for the nobleſt Subiect; neither will our lawes permit a priuate perſon to lay violent hands on an *Out-law*, or on him vvhich is attain-

attainted of *Premunire*: ſo equall a reference beares Iuſtice towards ſubiects of all conditions. By theſe reaſons *Periurie* fortifies it ſelfe againſt the open face of *Truth*. Yet notwithſtanding, whoſoeuer ponders more pregnantly the preſent ſtate of our publike weale, comparing the ſame with that of the olde vvorld, ſhall finde that our preſent policie had need of further muniments to vnderprop it; leaſt alſo your *Atlantick* ſhoulders become wearie, or to ſpeake more properly, leaſt your vp-ſtreatch'd hands (like thoſe of *Moſes*) might faile at length in their important charge. Though God (I confeſſe) hath ordayned the Sunne to ſhine vpon the vngodly, as vpon the Godly, and as the Preacher wrot, *All things come alike to all. The ſame condition is to the iuſt and the wicked, to the pure and impure, to him that ſacrificeth, and to him that doth not ſacrifice.* Though the Lord created them all alike, in reſpect of outward endowments or accidentall meanes, yet notwithſtanding he hath ſeuered them, ſpecially in the ſecond life, entitling the Innocent as Lambs, & the reprobate as Goats, the one as good ſeede, the other as tares, the one for Heauen, the other for Hell. The like diſtinction I could wiſh to be practiſed among thoſe Iudges, which either take or hope themſelues to be partakers of that ſecond life; ſo that all notorious lewd members might be excluded (if it were poſſible) from moleſting of quiet ſpirits. To this purpoſe, after a ſort our late *Parliament prouided* a countermining *order for the ſpeedie diſpatch and triall of ſuites commenced againſt Officers at the Common law.* But ſo it is (*Right Honourable*) that theſe Caterpillers implead a barre in this finall concordance: for if your Officers come accompanied vvith honeſt neighbours, to ſearch or ſuppreſſe ſuſpicious people, or elſe to apprehend diſturbers of his *Maieſties* peace: theſe wicked ones apparrell themſelues in the robes of ſubtiltie, and with the helpe of mercenarie tongues, laying

Eccleſiaſt. 9.

an ambuſh for Iuſtice, they ſurmiſe with *Æſops Wolfe*, that the poore *Lambe* in forcible and riotous manner mudded the Well, where water was vſually drawne for their Lordly mouthes. This offence by their *Sathanicall* inuentions being exorbitant, and beyond the capacitie of the *Common law*, they frame their ſuggeſtions before *your Honours*, in hope that their ſuites by reaſon of the manifold affaires, vvhich diſtract your diligent mindes, ſhall hang vnheard for two or three yeares ſpace; within which terme they will worke meanes to compromit their ſaid friuolous ſuites, or elſe by toſſing and tiring their Aduerſaries too and fro with tedious trauailing, to end them at home for their credite and aduantage.

4 If an honeſt man hath a ſumme of money due vnto him by Obligation, the Partie indebted not able to ſpare it by reaſon of his ouer-lauiſh expenſes in apparrell, wenches, and ſuch inordinate vanities, and ſeeing no ſhift at the *Common law* to auoid the payment, confederates with two or three of the Diuels conſort, bare-legged vagrants (thoſe whom *Homer* termed *houſeleſſe and Tribeleſſe*) and vſeth the forfeit of their ſoules for his temporall aduantage, and for the hindrance of his Creditours in his *Maieſties Court of Chauncerie*. Doth a Landlord demand the occupation of his owne and natiue free-hold, requiring the Tenant either to compound for a longer terme, or to leaue it vnto his diſpoſe? Preſently theſe wrangling wretches with bread and cheeſe in their ſcrips runne headlong to the *Counſell of the Marches*, where vpon *affidauit* of their three yeares poſſeſſion, and afterwards vpon proofe by ſome of theſe damned crew, that they contracted with their Landlord for a leaſe paroll, though ſuch an Act was neuer done, or perhaps done for ſome other conſideration of import, they procure either orders to continue their poſſeſſions for the ſaid ſuppoſed & depoſed terme,

or

or vntill they be expulſed by vertue of verdict at the *Common law*: where alſo by reaſon of theſe vilipendious varlets teſtimonies they win the garland of their forged ſuits. O the perfidiouſneſſe of falſe & faithleſſe hearts, that thus raſhly runne into the lake of fire and brimſtone! Theſe inconueniences happen daily, to the impairing and impeaching of our temporall fortunes. Yea and which is moſt deteſtable among *Chriſtians*, theſe treacherous *Iudaſſes* and impious Impes of *Sathan* combine together againſt our credites, which ſome of vs value beyond *Craſſus* his treaſurie, and ſome other times againſt our liues, which as Tenants *in capite* we hold from the *King of Kings*.

Theſe abhominations of my natiue Country here I ſubmit before your eyes of Iuſtice, that the ſame may ſerue as additions of examples vnto your manifold experience, whereby *your Honours* may conceiue or rather recall to memorie, what terrible tempeſts doe daily encounter your inferiour Miniſters and others his Maieſties vvell diſpoſed ſubiects; notwithſtanding that you know alreadie better then a thouſand ſuch as I am, that *there is no ſigne more certaine, that men are vertuous, then to ſee them hated of the vicious*; for imminent enuie euer perſecutes eminent vertue. *Good my Lords*, employ your vttermoſt endeauours for the extirping of theſe accurſed actions. The more paines yee take in this waightie buſineſſe, the more conſpicuous crowne of Honour ſhall you weare in the *Heauenly Citie*, euen by *His* appointment, who (though inuiſible to the eyes of fleſh and bloud) *ſtands in the aſſembly of the Gods, and iudgeth among the Gods*, that is, in the midſt of you, O earthly Iudges, which likewiſe that Holy man proteſted, ſaying, that *his eyes are with Kings and Princes in the throne*. And another confirmeth the ſame vvith a reaſon: *for yee execute not the iudgements of man, but of God*. To this end, that the lawes of this land may not further

5

Pſal. 82.

Iob 36.

2 Chron.

be iniured by the *Spirit of Detraction*, let his counterfaite *Caſtor* and *Pollux* be cruſhed in the *egge*, his rancour repelled, and his rage repreſſed in the beginning of his raigne: for if Sathans ſurmiſed ſuites vvere blaſted in the blotſome, the reſt of his ſnakie *Spirits* would preſently ſneake away into their bottomleſſe home. If the lippes of our Satyriall *Semeies* vvere feared as a ſubiects lips in *France* vvere feared vvith a hot Iron for his petulant ſpeaches, vvhen they tranſgreſſe, and tranſcend the bounds of obedience, then ſurely vvould they yeeld their hearts vvith greater awe and ciuilitie to the *Ballance* and *Sword* of *Iuſtice*. If their tongues vvere tempered towards your ſubordinate Miniſters, they vvould vvith greater reuerence reſpect your higher authorities, as the reſemblance of his *Maieſties* perſon, yea, of *God* himſelfe.

But ſome will ſay, that theſe ſons of *Detraction*, cannot ſo ſoon caſhiere ther *blaſphemies*, *periuries*, & ſlanderous ſuggeſtions, by reaſon of a continuall cankred cuſtome, which they deriue into their wils euer from their cradle in their education & conuerſation. For confirmation of this fallacie, they inſiſt on the *Locrenſian law*, on the ſtate of our bodies, which may not brook innouation nor breach of cuſtome, the ſame being (as Phyſicians hold) another nature. With the ſophiſtrie of this vntempered morter (*Right prudent Lords*) our Momiſts vſe to daube ouer their groſſe errors, as tho ugh the conuerſion of a corrupted cuſtome were the peruerſion of an authenticke Law. The alteration of our cuſtomarie diet (I confeſſe) ſeemes raw and rough at firſt vnto our crabbed natures, but within a while after, it turnes to the benefit of the Patient, where the cuſtome is refined or reduced into a better; for what is Cuſtome without Truth? none other then as meate without ſalt; an old wiues fable, and an old doating ſinne. Whatſoeuer ſauours not of *Faith* is ſinne. The word of God admits not

not of wrangling policie; neyther may vve wreſt it according to our vvorldly deuiſes. It is primitiue, and contemnes mixture; it is pure, and hates hypocriſie. The Lord hath ſpoken, and his ſpeaches ſhall ſtand for euer: Heauen and Earth ſhall paſſe away, but the vvord of God ſhall neuer paſſe. Yea, one day tels another, & one night certifieth another, that *his ſpotleſſe Spirit abhorres thoſe refractaryes, vvhich blaſpheme his hallowed Name, vvhich beare falſe teſtimonies againſt their neighbours.*

But vvhat am I that thus audaciouſly goe about to confront your experience, yvhoſe bookes of Iudgements I am not worthy to open? What am I that ſeeme (as *ſus Mineruam*) to inſtruct *Nathans* in Iuſtice, *Neſtors* in Counſels? Pardon my treſpaſſe (*vertuous Iudges*) as the *Higheſt Iudge* hath pardoned yours. As many peeces of fleſh (I ſpeake it vnder your accuſtomed patience) do better the pottage: ſo theſe aduiſoes of mine, though ambitiouſly elated, (I know) cannot hinder your graue proceedings. Let them go then, as little looking glaſſes for *Abcedarie* nouices, vvhoſe abilitie perhaps in wit or purſe will not ſerue to get them mirroirs of a firmer ſubſtance.

Lineament. II.

1 *That after Controulement Inſtruction is neceſſary for them, that be poſſeſſed with the* Spirit of Detraction.

2 *That* Taciturnitie *and* Patience *doe coniure him downe into hell.*

FOraſmuch as the *Detracting Spirit*, and his falſe feathered *Eagles* are vnmasked, and diſcouered through the vvinde of Gods *Word*, which before in this age of ours was (like an infortunate *Planet*) predomi- 1

nant ouer the *Horoſcope* of our natiuities: it is high time that I miniſter an Antidote or preſeruatiue againſt the precedent miſchiefes, and after controulement that I adioyne inſtruction. ſeeing both together are as neceſſarie for the variable *will* of man, as Phlebotomy for a *Pleuriſie* or *Calenture*. Euery euill at the firſt budding is quickly extirped, but being ſuffered for a while to runne a lawleſſe race vncurbed or vncorrected, it becommeth paſt cure. Euen as wilde-fire or lightning hauing receiued nouriſhment or matter to worke vpon by candle-light, tallow, or oylie ſubſtances, increaſeth in a houſe, and there-hence vvould breake into the next houſe, and at laſt into the whole towne, vnleſſe at the firſt inflaming it be quencht with milke: ſo *the Spirit of Detraction* being ſuffered to creepe into an honeſt mans houſe (like *Æſops* vnthankfull *Snake*, which the innocent husbandman ſaued from the chilling colde) and there, by negligence permitted to infect ſome of the houſehold, will at length not onely enuenome the head of the Family himſelfe, but alſo empoyſon the vvhole neighbourhood, except at the firſt his fiery force be extinguiſhed with the milke of *Taciturnitie* and *Patience*. Of this kinde of milke, among other ingredients, is that *Oyntment* made, which the *Apoſtle* mentioned: *ye haue an oyntment of him that is holy, & ye know all things.* Though *Truth* hath taken off this falſe vizard, yet vvee muſt apply the fruits of *Truth* for his further condemnation, and that other wicked *Spirits* may likewiſe be kept backe from planting themſelues in the *little world*.

1 *Iohn* 2.

2 With *Taciturnitie* the *Spirit of Detraction* is choakt: with *Patience* the *Detracted* conquereth the *Detractour*. *vincit qui patitur*. In old time this kinde of *Spirit* vvas *coniured* vp by vnhallowed holy vvater, by maſſemonging miracles: now our Countrey-men rayſe him vp by pots of good liquour, and pipes of Tobacco, therewith both day and night profaining their bodies, which rather

ther they ought to purifie vvith mortification, as the Temples of the *Holy Ghoſt*: for wanton fleſh and bloud cannot inherit heauen. In old time his malice was ſometimes allayed by ſimplicitie and ſuperſtitious ſingleneſſe of minde: now hee can neuer be put downe, and packt into hell without *Taciturnitie* and *Patience*: both which, if thou, who readeſt this *Circle*, doſt obtaine at thy heauenly *Fathers* hand, thou needeſt not doubt of thy ſoules ſaluation, nor of ſilent ſobrietie.

LINEAMENT. III.

1 *The diſcription of* Taciturnitie.
2 *That the nature and qualitie of a man may be diſcerned by ſpeach or writing.*
3 *That wiſe men in priuate may deſcant of their neighbours faults, ſo that the ſame tend to edification.*

ALbeit that *Taciturnitie* be a kinde of milke farre more delicious then the *Paracelſians lac virginis*, or falſe *Mahomets* heauenly iunkets hard to come by, knowne but of very few, and thoſe ſons of Art, vvhoſe chiefe Aphoriſme is to keepe cloſe their ſoueraigne receipts from vicious perſons; I will notwithſtanding aduenture to diſcloſe vvhat it is, borrowing the diſcription thereof, out of *Monſieur du Cheſne* his *Portraict de la ſanctè*. *Taciturnity* is to heare and premeditate a thing well and long, to be briefe and ſhort in his anſweres, that is, to ſpeake little or nothing. *Taciturnite eſt bien & longuement eſcouter, & premediter, eſtre briefe & court en ſes reſponſes, aſcauoir, dire peu ou rien.* This rare medicine makes the Patient which takes it, to carry his mouth in his heart, whereas *Detraction* cauſeth men to beare their hearts in their 1

their mouthes, to deliuer dregs with drinke, and to ſhoot their fooliſh boltes before that diſcretion wils them. Which moued a certaine wiſe man, that on a time vvas askt by his *Prince* at a banquet, why hee alone ſate ſtill like a foole without parleying, thus pithily to anſweare: *A foole* (be it ſpoken vnder your *Maieſties* correction) *can hardly hold his peace at a banquet*: for as *Salomon* ſaith, *the foole putteth forth all his ſpirit, but a wiſe man deferreth it afterwards.* O diuine vertue! O diſcreet *Taciturnitie!* which reſembleſt the patient Deitie, vvhich repelleſt hunger and thirſt, which neuer rendereſt griefe, blame, nor ſhame.

Prouerbs 29.

Surely the beſt coniecture, vvhich may be made of mens inclinations is by *ſpeach* or *writing*. *Loquere vt te videam*, ſpeake that I may know thee, quoth *Socrates* to a nouice of his: as for example, if thou heareſt one diſcourſe immoderately of faire women, fine apparrell, of hauking, hunting and gaming; or if thou heareſt him vaunt ouer-gloriouſly of his owne vvorth, or ſpeaking in print, in inck-horne termes, thundring out *ſeſquipedales*, and hornificabuſtulated metaphors, *verborum bullas & ampullas*, wordes of his owne bubled, or botled ſtampe; or if thou ſeeſt him ſcribble diſioynted phraſes, and lame *Hyperboles*, then note him for a vaine-glorious fellow, a phantaſticall Parrot, a golden Aſſe, led too much with the imaginatiue facultie. If his common talke be of law caſes, of lying Chronicles, of old wiues fables, or if he rips vp pedegrees, repeating his owne or his Kinſmans genealogy to *Cadwalader*, to *Brutus*, to *Saturne*, to *Noah*, in all companies, and at all times of honeſt mirth, obſerue him for an excellent memorie, and vvithall for a notable foole. If he waighs his vvords by the ounce, if hee ſpeakes ſeldome, or not before a queſtion be asked him, and if he regardeth circumſtances, as the dignitie of the perſon vvith whom he talkes, the place, the time, the nature of the hearers, and the

the matter of ſpeach, alwayes vſing *Gods* name and authoritie vvith ſubmiſſiue reuerence, knowing that his omnipotent Maieſty heareth euery vvord hee ſpeakes, then marke him for a man of vnderſtanding. Hee that vvill learne to ſpeake, muſt firſt learne to be ſilent: for as the *Italian* Prouerbe teacheth, *l'huomo parlando poco è annumerato frai ſanij.* The man vvhich ſpeakes little, is accounted among the vviſe. And as the *French-man* ſaith, *les foullies plus courtes ſont les meilleures*, the briefeſt ſheetes are the beſt. Be a man neuer ſo vvitty, yet if hee parleyes much, his tongue cannot chuſe but erre, and trip in ſome principall points: which (as another *Italian* vvrites) vvill trouble the ſtomacke more then ten graines of *Antimonie* or *Stibium. Conturbano piu lo ſtomacho que farebbono dieci grani de Antimonio.* So that one vvord out of ſquare may blemiſh a mans whole reputation, and cauſe *Zoyliſts* to deſcant and ſit vpon him perhaps vvhile hee liues. Neyther can I excuſe the wiſeſt Clerkes, that they likewiſe be not ſometimes ſubiect vnto the ſpirit of *Detraction*, as that *Learned Lord* demonſtrates: *Men though otherwiſe graue and learned, may erre, eyther by miſtaking principles, or giuing too light eare vnto falſe informations, which are rightly termed the ſpectacles of Errour: for God onely ſearcheth the heart and raines.* But what cenſure will their owne inckpot *Senate* yeeld of ſuch ieſting and Iybing, nicking and nipping Pædantes, vvhich cannot bridle their vvide mouth'd hackneys, namely, that ſuch perſons be but parliamenting Paraſites, *Pungutopian* peeuiſh *Momes*, ridiculous Readers, *Bacchanalian Paraſiſtes*, ſuper-ingenious Iayes, ſuperficiall flaunting fooles, letting their tongues runne before their wits, without rime or reaſon, without matter or methode: for as the Wiſe-man writeth, *In many words there cannot want iniquitie.* Notwithſtanding all this, I am not ſo ſeuere a *Cynicke*, *neq; mihi cornea fibra eſt*, nor are my

The Earle of *North-hampton.*

Prouerbs 10.

Perſius in Satyr. 1.

my heart-ſtings ſo horny and hard-laced, as to baniſh all manner of delightfull diſcourſes, to deceiue away the time vvithall, for I graunt that a friend, an *alter ego*, may vvithout impeachment of *Detraction*, or doubt of *Libelling*, vnlocke the cabinet of cloſeſt counſels, and ſecretly conferre vvith his friend about thoſe matters, vvhich to report openly vvere flat againſt the rules of *Chriſtian* Charitie, or Ciuill modeſtie. Yea, ſuch is the ſugred torture, the ſweet tormenting force, the naturall influence of true Loue, that the Husband cannot conceale from his vertuous Wife, nor the wife from the vertuous Husband, vvhat nouelties or rumors runne, reuell, and range abroad in their neighbourhood. According to vvhich agrees that *Italian* ſaying; *Il caldo del letto diſegua ſouuente il ghiaccio della taciturnita*, the heate of the bed thawes oftentimes the ice of ſecrecie or Taciturnitie.

3 To conclude, vvith this indented couenant I approue the ſecret ſcanning of other mens actions among vviſe friends, prouided that the ſame may redound to their mutuall example, that it may ſerue them for a preſident or booke-caſe for the ſoules edifying, and afterwards that ſuch ſpeaches lye priuily entombed within the coffin of their hearts.

LINEA-

LINEAMENT. IIII.

1 *That* Patience *is policie in* Detractions.
2 *An exhortation to patience.*
3 *An obiection of the* Detracted.
4 *A confutation.*

HE that is *detracted* can neuer anger his *Detractour* more, then when he holds his peace with patience, and anſweres not againe his ſlanderous ſpeeches. Time weares out the greateſt ſcandall. Therefore wiſe *politickes* haue patiently diſſembled backbitings, making as though they heard them not. For euen as fire vnder the aſhes conſumes away, but being ſtirred it kindles, and may doe harme as well as good: ſo let the man vvhich is deepely and without cauſe back-bited by *the ſpirit of Detraction*, and his lying crew take open notice, and noyſe abroad the vndeſerued ſlander, it may turne to his diſcredit, as well as to his credit, by reaſon that mens natures are ſo corrupt, ſuſpitious, and guiltie in themſelues, that they will eaſily iudge the worſt, and imagine all others to be like vnto themſelues; but in proceſſe of time they will be wearie of one mans obiect, and therefore when other calumniations come in place the former are forgotten, and *it* (as fire couered with aſhes) lie quite extinguiſhed. If an Aſſe or Colt kicke thee, wilt thou recalcitrate and ſpurne him againe? Or if another doth torment thee, wilt thou torment thy ſelfe? The remembrance of iniuries hurts a man more then the receiuing of iniuries. Therefore let not the Sunne goe downe vpon thine impatience. And though thou ſuffereſt *Sathan* to looke in at the key-hole of thy heart, yet keepe him out from lodging there. 1

Let vs then beare with mens infirmities, if they be 2

not too outragious, let vs bleſſe them that curſe vs, and deſire GOD to conuert their enmitie into amitie. I ſay, let vs endeauour to conuert them by conuerting their enmitie into a *Chriſtian*-like vſe. By this meanes, we ſhal worke miracles, and cauſe the vnbelieueds hardned heart to relent and receiue remorce in conſcience. A *Spaniſh homiliſt* relates out of another *Authour*, whom he termes *el gran Caſſiano*, a notable example tending to this purpoſe. An honeſt *Hermite* on a time being iniuried by an Infidell with this exprobration and blaſphemous *detraction* againſt his *Chriſtian* profeſſion: *Que milagros extraordinarios hize eſſe tu Chriſto en el mundo?* What extraordinarie miracles did this thy Chriſt ſo in the world? he anſwered, *no es harto milagro, que tus blaſfemias è iniurias no me offendan, ni me alboroten tus amenaeas?* Is not this a ſufficient miracle of his, that thy blaſphemies and iniuries doe not offend mee, nor thy threatnings moue mee? The vtility vvhich we get by meditating on our Sauiour *Chriſt* is ſo admirable, that the remembrance of his miraculous patience enduce vs to tolerate with humility the infirmities of our fleſhly brethren. Wherefore let vs ſtop our itching eares from theſe *Detractions*, euen at the firſt bound, before they be throughly iugraffed in our hearts. For as there would be no theeues, if there vvere no receiuers: ſo there would not be halfe ſo many chattering mouthes to *detract*, if there were not ſo many charmed eares to ſoke and ſuck them in.

Hernando Sanctiago ſobre Euangelios.

3 But notwithſtanding theſe pareneticall caueats of mine, thou ſtumbleſt againe on the plaine, exclaiming, that it is impoſſible for fleſh and bloud to endure ſuch ſcandalous *detractions*. Thou canſt not tarrie the *Lords* leaſure. *The clouds hide him, that he cannot ſee, he walketh in the circle of heauen.*

Iob 22.

4 O crazed ſoule, vvhy deprauſt thou his eternall knowledge? *If thou be railed vpon for the name of Chriſt, bleſſed*

Peter 4.

bleſſed art thou: for the time is come, that puniſhment muſt begin at the houſe of God. If thou ſuffereſt *detractions* by reaſon of worldly croſſes, thou art worſe then mad, if thou ſetteſt thoſe things by thy heart, vvhich thou oughteſt rather to ſet by thy heeles. Thou art not thine owne man nor at liberty, if thou makeſt ſuch reckoning of tranſitorie accidents here on earth. It is no meruaile, that the dogges of this vvorld doe barke at thee, for what are we in it but ſtrangers and Pilgrimes, expecting daily to be ſent for. *Seges altera in herba eſt. Here we haue no continuing Citie, but we looke for one to come.* We looke for an euerlaſting Harueſt, for an heauenly *Ieruſalem, the foundations of whoſe walls are garniſhed with precious ſtones, whoſe gates are pearles, whoſe ſtreet is pure gold, as ſhining glaſſe, which hath no neede of the Sunne, neither of the Moone to ſhine in it,* for the greater light extinguiſheth the leſſer; the glory of *God* for euer lightens it, farre brighter then a thouſand Sunnes & a thouſand Moones. Into which euerlaſting Citie no malicious *Detractour*, no lier, no impatient ſpirit, nor any other vncleane thing ſhall enter.

Ibid.

Heb. 13.

Apocap. 21.

LINEAMENT. V.

1 *That the* Spirit of Detraction *begins to ſhrinke through the influence of* Taciturnitie *and* Patience.

2 *The* Spirit of Detraction *conuicted for broaching out queſtions of* Princes Soueraignties.

3 *That priuate perſons ought not to diſpute of their* Prince *his dealings.*

SEe, how the *Spirit of Detraction* begins to ſhrinke and to ſound a retraict (like *Socrates* his ſcolding *Wife*, now that the vertues of *Taciturnitie* and *Patience* doe barre thy graue mouth from anſwere, letting his mallice to haue the laſt

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laſt word. See, how hee ſtands mute, ſhaking and quaking at the glimpſe of theſe glorious *Gifts*. His lightning is vaniſhed into ſmoke, & his ſlanders on a ſodaine ſlackned. To *detract* from *Iehouahs name* vvith vaine ſwearing, or from his *workes* with mens poyſoned paradoxes, he confeſſeth it *Blaſphemie* worthy of his bottomleſſe pit. No misfortune can happen without our Creatours prouidence, nor one haire from our heads without his predeſtination. The *Starres* thou alone doeſt ſtint, moſt *mightie God*, euen by *Sathans* owne confeſſion: the *meteours* thou alone doeſt ſway, in ordering their effects, as it pleaſeth thy ſecret wiſedome. When thou ſendeſt out thy thunder and lightning, as harbingers of thy power, who can controule thee? *When thou takeſt a prey: who can enforce thee to reſtore it? who ſhall ſay vnto thee, why didſt thou thus?* Where are yee Wizards now, with your witleſſe wonders? while yee auerre ſome of your *Conſtellations* and *Meteours* to be kinde vnto vs, and ſome vnkinde, yee open your mouthes againſt heauen it ſelfe, according to that of *Origen: Dum alij ſtellas beneficas faciunt, alij maleficas, os ſuum in cœlum aperiunt.* For all this, our ſpitefull *Spirit* houers in the Aire ouer the heads of our malecontents, and as yet will not deſcend into his darke home, pretending himſelfe priuiledged by the *Diuels* ſanctuarie vntill the *great Day*, to tempt the flexible ſoules of fleſh and bloud. True, *Sathan*, true, thou art licenſed (I grant) to peruert our faith for a vvhile, but not to ſubuert the ſame for euer. Thy peruerting is but momentanie, as a corroſiue to conuert and to cure the dead rankled fleſh. But if this ſeducing *Serpent* perſiſt to eate into the bone, reſiſt his biting bitterneſſe, yee ſeruants of the *Higheſt*, reſiſt his power, though his words ſeeme coloured and couered with the pureſt gold of *Ophir*, though he come diſguiſed vnto you (like *Ieroboams wife*) to entrap you by reaſon of your blindneſſe.

Iob 9.

If

If he inſinuates into you ſlanderous ſuggeſtions concerning your *Prince* his ſoueraignte, aduiſing you to vent them out at your mouthes, leaſt wanting vent, they burſt your ſtraight-laced hearts, like vnto the embotteled Aire; coniure him in your *Sauiours* name, and boldly ſay vnto him, *Auoid Sathan: We muſt not raile at our Superiours, for there is no power but of God, & the powers that be are ordayned of God.* Curſed be he which curſeth the *Lords annoynted*. Curſed be hee which *detracteth* from *Gods Lieutenant*. But *Mariana*, and his *detracting Ieſuites* doe laugh at theſe poſitions. *It is lawfull* (ſay they) *to curſe and curbe our Princes, if priuate mens acts be warranted by publicke iudgement*, that is, if *Ipſe dixit* my Lord the *Pope*, that cannot erre, doe locke them out of the doores of heauen. O heatheniſh infidelitie! Laugh on yee *King-killars*, laugh on for a little while in this earthly world, and yee ſhall ſurely weepe in the world to come. *Dauids* heart ſmote within him, becauſe hee cut but the lap of King *Sauls* garment. And yet our mortified Schoolemen, our *Ghoſtly Romiſh Fathers* make no conſcience to cut off the heads of our annointed *Kings*, to compare theſe *Regicides* with renowmed *Iudith*. If reuerent *Bede* were liuing in theſe dayes, how deadly would hee defie their profane deedes, ſeparating himſelfe from their Communion? *This action of Dauid* (quoth this honeſt Clerke) *doth morally inſtruct vs, that wee muſt not ſmite our Princes (though they wrong vs) with the ſword of our lips, that wee muſt not in detracting-wiſe aduenture to teare the hemme of their ſuperfluous deedes.* If we approue not the holineſſe of their liues, let vs applaud the holineſſe of their *vnctions*.

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Bed. libr. 4. Expoſit. in Samuel.

But in my iudgement ſuch queſtions of *Princes* Scepters ought not to be diſputed nor called into controuerſie, no more then the *Eternall purpoſe of God*, which is inſcrutable, & incomprehenſible by mortall men. Chiefly, we of the Reformed Church, to whom God hath ſent an

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an vnparalel'd *Prince*, ought not once to conceiue amiſſe of his Royall purpoſe. Or if it otherwiſe chance, muſt not we brooke his ſpots with the like patience, as we brooke an vnſeaſonable ſhowre of raine, a ſtorme, or an abortiue birth? *The diſhonourable things, which a Prince doth muſt be eſteemed honourable*, or elſe obſerued but with halfe an eye. If we had any iuſt cauſe of ſuch complaints, we ought rather to haue recourſe to *Iacobs ladder*, to the *Spirit of Prayer*, and ſo by repentance to rectifie our depraued wills, that God may take away his ſcourge, according to that *Schoole-mans* counſell: *Tollenda eſt culpa, vt ceſſet Tyrannorum plaga.* In a peaceable Common-wealth to ſet out problemes of this muddie nature, argues no profound policie; ſpecially, it becomes not meane Miniſters, or *vtopian Chymerizing* Schollers, to buſie their braines with *Princes* matters, whoſe eares and hands are ſtretcht out at the longeſt ſize:

Plautus.

Thomas Aquin. de Regimin. Princip. lib. 1.

Auriculas Aſini Mida Rex habet——
Anne ſcis longas Regibus eſſe manus?

Perſius in Satyr. 1.
Ouidius in Epiſt.

In this caſe, as in many other, *Theodore Beza* ought to be highly magnified, for that being ſeriouſly conſulted by ſome ſeditious Sectaries, whether inferiour Officers might not lawfully raiſe Armes againſt their *Prince*, that violates his Oath made vnto his Subiects, that infringeth their liberties & immunities, that turnes Tyrant vnto them, hee returned this circumſpect demur vnto them: *We muſt demur vpon this point, not onely becauſe it is dangerous, ſpecially in this age, to lay open ſuch a window, but alſo becauſe that we may not determine the ſtate of this queſtion ſimply as you propoſe it; but herein we muſt conſider many weighty circumſtances: And therefore* ἐπεχομὲν *we deferre our full anſwere vnto your demand at this inſtant.* But this graue anſwere ſuffiſeth not the *ſpirit of Detraction.* He broacheth it further: what if ſuch things come to paſſe? what if the *Prince* becomes an

Beza in Epiſtol. 24.

Apoſtate?

Apoſtate? Which is as much to ſay, what if *Atlas* his ſhoulders ſhould waxe weary of ſupporting the Skye? *Capiamus alaudas.* Then wee ſhall haue our labour for our paines. O vanitie of vanities! Doth our Heauenly *Father* for his *Sonnes* Righteouſneſſe deliuer priuate perſons from *Sathans* ſlauery, and ſhall wee diſtruſt his *diuine* prouidence, that hee will not defend his Church both from *Sathan*, and all his Inſtruments, viſible and inuiſible? Or if our ſinnes be ſo grieuous in his ſight, that his wiſedome iudgeth it expedient to chaſtice our wanton wils, to ſeaſon our luxurious natures with ſowre ſauce, and by tribulations to prepare roome for the *Holy Ghoſt* in the Temple of our Soules, ſhall wee grudge or grieue at his diſcreet corrections? Is it not his owne ſaying, that through the bryars of troubles vvee muſt paſſe into his heauenly world? Let vs therfore content our ſelues with ſober knowledge, and not cauell and traucll about ſuch mutinous arguments, which, were they in actuall preſence, we may ſooner wiſh to auoid, then ſalue it any other way but by teares and prayers. Man propoſeth, but God diſpoſeth. He, euen he it is, that treades and tramples downe all tyrannies, that ordereth them for his own glory: he, that abridged *Queene Maries* life for the propagation of his Goſpell: that ſithence confounded ſo many attempts of *Ieſuites* & Traitors, and that now of late ſodainely and miraculouſly diſcouered the tranſcendent *Pouder-plot*; no doubt but hee will ſtill continue his care ouer vs in the midſt of our worldly waues, in the heate of our worldly warfare. *Amen.*

LINEAMENT. VI.

1 *The* Authours *ſcope in this ſubſequent diſcourſe.*
2 *The* Spirit of Detraction *convicted in* Proteſtants, *for exaſperating of* Puritanes *in their perverſe humours.*
3 *The* Spirit of Detraction *convicted in* Puritanes, *for their obſtinacie againſt our* Eccleſiaſticall Canons.

1 IN the former *Circles* I haue *coniured and conuicted the Spirit of Detraction* for the breach of the third commandement: *thou ſhalt not take the name of the Lord thy God in vaine.* Wherein I haue promiſcuouſly touched the principall branches of this *Blaphemous ſinne*, I haue taxed outragious and vaine ſwearing, together with ſuch foule faults, as ſeeme derogatory to Gods titles, attributes, and workes; to the ſcandal of our Chriſtian liberty: which ſeem alſo to confirme the reprobate in their hardneſſe of heart. Now in this preſent *Circle* I will proceed to ſuch common vices, that concerne our neighbours, namely, their railing, their runnagate reports, raſh ſuſpicions, miſconſtructions, oſtentations, and falſe verdicts. And ſpecially, I will reproue publicke calumnies.

2 Aboue all things, I exhort the Reformed *Catholike*, that proteſteth to fight againſt the *Spirit of Detraction*, not to giue the leaſt occaſion of ſcandall to *Schiſmatickes*, whether they be *Papiſts* or *Puritanes*, eyther by frumping ſpeeches, or by froward writing. Rather pitie their obſtinacy, and pray for their conuerſions: ſpecially, ſpare to ſpeake ſpitefully againſt theſe ſicke Brethren of ours, whom we nick-name *Puritanes*, or holy *Separatiſts* (as the Ancients vſed to call the impoſtors of Logicke, *Sophiſters*, and as we call Papiſts, *Catholikes*) for

for what knoweſt thou, whether God hath not ſeparated them in their Mothers wombe to be his adopted ſeruants in their latter dayes, notwithſtanding their crabbed zeale? What knoweſt thou, whether the calme dew, which awaiteth on the age of maturitie, may by Gods grace coole that ouer-feruent humour of theirs, if they ſuruiue to ſee that ſiluer-age of maturitie? Or if their peruerſneſſe be ſuch, that they will not then relent, to what end ſerues thy railing paſſion, but to exaſperate their peeuiſh mindes, and to confirme them in their errours? It is noted, that *Michael the Archangell* in ſtriuing for the body of *Moſes* with the *Diuel*, durſt not *detract* nor dare him by exprobration. Gods Spirit is meeke, louing, patient, voide of temeritie, and by theſe holy markes his ſeruants are diſcerned: which *Doctor Whitegift, late Archbiſhop of Canterbury* very diſcreetly obſerued againſt *Cartwright*, vrging thereby the nature of his impatient ſpirit. Which infallible markes *Antichriſt* himſelfe out of the *heard of ſwine* is forced to confeſſe, as *Cardinall Baronius* of late yeares verified, when hee inuaighed againſt the petulance and factions of our *Engliſh Seminaries* at *Rome*: *They bragge much* (ſaith hee) *of Martyrdome, but for ought I ſee, they beare not the ſignes of Martyrs, of obedience, mildneſſe, and humilitie.* It is the part of a Brother to endeuour his Brothers conuerſion into the vnitie of peace by gentle meanes, *as Abraham* did to *Lot; let there be no ſtriſe betwixt thee and mee, for wee be brethren.* Euen ſo likewiſe, ſeeing that wee agree together in the pure and indiuiſible eſſence of our Faith, let not temporall Accidents diſſeuer the ſame which the *holy Ghoſt* hath ioyned together; let vs not grieue this *holy Spirit* of *God* with our litigious ſpeeches or writings, in comparing thoſe, whom wee name *Puritanes* with *Ieſuites*, *Chriſts* members with the members of *Antichriſt*; nor let vs broach *this late ſurmiſed Detraction, that theſe our crazed brethren doe conſpire*

with thoſe of the *Dragons Angels, like* Pilate *and* Herod *reconciled, for the coercion and dethroning of Kings*: for ſurely ſuch venome neuer iſſued out of *Caluins* Schoole, except they peruert and depraue the ſame as Saint *Peter* ſpeakes of Saint *Pauls* Epiſtles. Well it may be, that ſome ſeditious ſectaries to flatter their owne ambition, during the preſent time, to temporize, and to bleare old *Iacobs* eyes, haue dipped *Iosephs* coate in beaſts bloud, but I neuer heard, that they euer imbrued their hands in *Iosephs* owne bloud. Well it may be, that they being fleſh and bloud as well as others, haue repined, fretted and vttered ſome ſlanderous ſpeaches in their malecontented moodes againſt their ſuperiours in authoritie, onely about Church-policie, not ſticking to affirme, that notwithſtanding their Canonicall conſtitutions, they would ſtill perſeuer in their peeuiſh poſitions: but I neuer heard, that they complotted to commit any crying ſinne, to ſtrangle a mans being in nature.

3 But what? ſhall the *Puritane* then *detract* at his pleaſure without contradiction? No, God forbid: hee muſt conforme himſelfe to the identitie of the *Spirit*, to the vniforme harmony of Heauens Muſicke, leaſt otherwiſe in following the ſelf-opinion of his owne vnexperienced braine, not gathering with his Maiſter *Chriſt*, he ſcatter, and ſincke in the midſt of his muddy pond. To this end I beſeech thee (deere Chriſtian Brother) in the preſence of God that gaue his *Sonnes* body among vs, not peremptorily to be ſlaine againe, nor to be diuided into parcels, but ſpiritually, heauenly, and entire to communicate the ſame to the pooreſt as well as to the greateſt: that thou, O diſeaſed ſoule, doe hearken vnto thy Phyſicians voyce, that thou humble thy thoughts and words towards thy Brother in *Chriſt*, not vſurping to thy ſelfe alone, as a ſelfe-ſeeming Saint, his vndiuided body, which was alſo crucified for other Penitents. God help

help vs, the very beſt of vs all, from the Prince to the Beggar is full of vncleannesse. Yea, the *Angels* of heauen are vncleane in his ſight, and in reſpect of his perfection. The Worme of Conſcience tels me, that my *puritie* conſiſts rather in the forgiuenesse of my ſinnes, then in the *puritie* of my vertues. Submit therefore thy ſturdy man vnto thy inward man. Subdue thy *Golias*, *Calonem illum carnoſum*, thy maſſie and proud tower of fleſh vnto thy little Lord, thy ſpirituall *Dauid*; and then ſubmit both of them in things Apocryphal and indifferent, not concerning thy ſoules ſaluation, vnto the Scepter of mens authoritie. Offer vp thy ſoule vnto God by Faith, *as an holy prieſt-hood, and a ſpirituall ſacrifice in Ieſus Chriſt*. Offer vp thy body in temporall matters, in ciuill policie to the Gods of the earth. 1 Pet. 2.

LINEAMENT. VII.

1 *The* Spirit of Detraction conuicted *for repining at our Chriſtian neighbours of* Scotland.

2 *The ſaid* Spirit conuicted *for* detracting *from our Country-men of* Wales.

YEe noble *Saxon ſpirites* tell me, what is the reaſon, that yee beare ſome ſecret emulation in the cloſets of your hearts towardes your Chriſtian brethren, borne in the ſame Iland, vnder the ſame *Prince*, the ſame *faith?* was it not inough for you to bereaue them of the fertile fieldes of *Loegria*, and to baniſh them amidſt the craggie mountes, amidſt the horride rockes of this *Northren Zone*, but ye muſt deride and defame them with your ironicall items, your ridiculous girdes? Now all coniectures are winded to the bottome. The Fatall *Chaire* of *Scotland*, which your victo- 1

rious *Edward* tranſported to the Abbey of *Weſtminſter* is reſtored againe into the poſſeſſion of a *Scottiſh Prince*, nay of a *Brittiſh Prince*, of a right *Chriſtian Prince*, and that with your conſent, with Gods aſſent. Now there is no cauſe to reedifie that famous wall from ſea to ſea, which the *Romaine Emperour* built vpon the frontiers of both kingdomes. Applaud, *yee Engliſh*, this happie vnion. Congratulate this luckie lot. Henceforth ye need not keepe watch and ward at your *poſterne gate*. *Detract* not therefore from your Chriſtian neighbours for *his glorious ſake*, whom the Father hath appointed to be the head of your Corporation Whether they be *Iewes* or *Gentiles*, *Scottiſh*, *Walſh*, or *Iriſh*, bond or free, ſo that they concurre with you in the ſame *Religion*, ſee that yee loue them as your ſelues; and let not the Diuell ſeparate thoſe, whom God hath ioyned together. Perhaps the Idiome of their ſpeech their thicke pronounciation diſpleaſeth your delicate eares, becauſe (like *Ephramites*) they cannot ſo diſtinctly vtter your filed *ſhibboleth*, becauſe they cannot runne away with their words ſo glib, ſo ſmooth, nor ſo elegantly as your ſelues. After this manner did the *Athenians* inueigh againſt *Anacharſis* that famous *Scythian*: but what anſwere did hee retort them? *Speeches ought not to be termed bad, while they comprehended good counſels, while honeſt deeds accompanied their words.* This alſo the Apoſtle corroborates, requiring Preachers *not to come with excellency of words, to ſhew the teſtimony of God vnto the people.* And this hee proues by a diuine reaſon, intimating, that the word of God *conſiſteth not in the enticing words of mens wiſedome, but in the euidence of the ſpirit and of power.* But theſe ſcruples are too triuiall for men of vnderſtanding. Away then with ſuch idle phantaſies: Away with ſuch Panick peeuiſh doubts. Bleſſe we the *Authour* of our Vnion, which hath incorporated two Chriſtian Kingdomes, conſtituting an eternall league of amitie betwixt vs by his own perſonall

2 *Corinth.* 2.

preſence

preſence, by the Maieſtie of his birth: ſo that wee may boldly bid S. *George*, S. *Andrew*, S. *Dauid*, S. *Patricke* to auaunt. Auaunt, Adieu ye ſinnefull *Saints*, and in their ſtead, come, come thou the onely true and ſacred *Saint*, *Lord Ieſus*, to whom all other *Saints* doe crowch and kneele for mercy.

Our *Cambrian* cauſe comes next. For the ſame reaſon embrace our plaine ſocietie; ſpeake well of vs, the poore remnants of the ancient *Britaines*: and let not the Prophecies of our *Bardhs* diſmay your generous mindes, *that we one day ſhal Lord it in* Troy-nouant, *meaſuring your ſilken Stuffes vpon our warlike Pikes*: that we ſhall worke our full reuenge, *for that* diſmall and bloudy *long-knin'd day*. Theſe Prophecies are already expired, but in a myſticall manner. Haue not diuers of our Nation beene elected Mayors in your chiefe Cities, and ſo triumphed for their due deſerts? I will not ſay, how *Auſten* the Monk ſubiected your Anceſtours to the *Romiſh* yoake; how *Swaine* with his *Danes*, and *William* with his *Normanes* ſwayed ouer your perſons, goods, and lands; how your owne members haue beene torne among your ſelues through ciuil diſcord, when *York* and *Lancaſter* ſet vp their flags of *red and white Roſes*:

Ambo pares roſulas, & pila minantia pilis.

Though theſe misfortunes of yours might well ſatiſfie a reuengefull ſpirit, yet will not I inſiſt on ſuch cruell Auguriſmes; but rather reioyce, that vnder the ſame *Prince*, vnder the ſame Lawes, the ſame Liberties, wee ioyne together in our ſpirituall offices: I reioyce, that the memoriall of *Offaes Ditch* is extinguiſhed with loue and Charitie; that our greene *Leekes*, ſometimes offenſiue to your daintie noſtrils, are now tempred with your fragrant *Roſes*: that (like the *Gibeonites*) we are vnited and graffed into *Iſrael*. God giue vs grace to dwell together without enuy, without *Detractions*.

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LINEAMENT. VIII.

1 *The* Spirit of Detraction *conuicted in* Aduocates *and* Counſellours *at Law, for putting on a good face on bad cauſes.*
2 *The* Authours *reſolution on the behalfe of honeſt* Lawyers.

1 IT is no ſmall ſlander in our Chriſtian Corporation, when our *Aduocates* and *Counſellours* at Law, for the greedineſſe of a little worldly mucke, doe put their tongues to ſale, and poliſh their wits, purpoſely to colour a foule cauſe with faire ſpeaches, to make that ſeeme tolerable before the Tribunall ſeate of Iuſtice, which they in their Conſciences know to be intolerable. This in very deed is a ſcandall to the Weale-publike, to the *Spirit of God*, which through the Prophets mouth thundred out this terrible curſe againſt ſuch lewde practiſers, *Eſay 5.* *Curſed be yee which ſpeake good of euill, and euill of good.* This kinde of dealing is likewiſe rebuked by the Wiſeman: *Prou. 17.* *Hee that iuſtifieth the wicked, and hee that condemneth the iuſt; they both are abhominable vnto God.* For certainely, were it not, that theſe Inſtruments of *Sathan* did patronize our enuious aduerſaries by backing them in their baſe proiects, they durſt not beard the Sonnes of Iuſtice, ſo long as they doe: nay, were it not that they ſo boldly bolſter and beare out ill matters, the reuerend Iudges of this Land need not loſe halfe ſo many nights of ſleepe, turmoyling their braines in the ſearch of truth, leaſt they wrong the partie innocent. Whereto I might adde, how theſe waineſcot Lawyers in concealing and couering the carriage of ſuch lewde members, doe aggrauate and augment the nature of their ſinnes, which otherwiſe through the prickles of fleſh & bloud, through the ſmart of ſhame they would forgo, ſubmitting themſelues to the rod of correction. For there is no better remedy

remedie to kill ſinne and cure the ſoule, then to ſuffer the ſinner to ſuſtaine for his ſinne ſome puniſhment by ſhame, griefe, or other meanes.

What auailes it me to gaine a world of wealth, and within a ſhort while after to leaue behind mee both my wealth and this world? Better it is to ſup a meſſe of pottage with ſecuritie, then to feede on the daintieſt cates with hazard. Admit that Clients load me with golden fees for ſetting out a brazen face on damned cauſes: Admit that all my life time I haue glutted my gut vvith fruit of Paradiſe: yet if I dare not appeare in the preſence of God, but am forced to hide my ſelfe (as, where can I hide my ſelfe from his All ſeeing Maieſtie) and to howle for very feare and anguiſh, *yee mountaines fall vpon me, yee Rockes couer me*, what ſhall my fees and fruit then profit me? what good ſhall I get by them, vvhen Death dogges me at the heeles? when my pulſes ſhall faintly beat, my ſences faile, and my eye-lids ſhut, neuer more to open, vntill they ſhall ſee the gates of new *Ieruſalem* ſhut faſt againſt their wretched Maiſter? O remember this, all yee, that leane to *Mammon*, all yee, that loue ſhadowes better then ſubſtance, and falſhood better then Truth. For mine owne part, though I am but young, yet I haue obſerued ſomewhat; I know as many trickes and quillets to entangle men, as another doth; I know diuers meanes to circumuent them, that happily thinke themſelues as wiſe as my ſelfe, like vnto that *Italian*, which boaſted he knew ſo many deuiſes to get money, as there be dayes in the yeare; but I proteſt before him that made me, I would chuſe to be murthered, rather then to vſe them in my greateſt need. Such is the reſolution of my ſoule, or as a friend of mine lately termed it, *the tendernesse of my Conſcience*, that I fouly ſcorne to play the part of a mercenarie Mechanicke with my brother in *Chriſt*. I fouly ſcorne to nouriſh contentions for mine owne aduantage. For how dare

I claime my ſelfe to be of the ſame fraternitie, within the *Circle* of charitie, within the vnion of the *Holy Ghoſt*, if I deale not plainely with my neighbour, if I ſpeake not the truth from my heart without equiuocation; nay, if I meane not plainely vnto him? Let this reſolution of mine ſerue as an Apologie, to excuſe my retirednetſe for not exerciſing that profeſſion, in whoſe titles I ſometimes glorſed, though moſt vnworthily.

LINEAMENT IX.

1 *The Authours inuocation to the Deitie for pardoning the petulance of his ſpleene in this preſent Lineament.*

2 *That Iudges and Executioners of iuſtice of all others, are moſt wantonly detracted by our ſwaggering Libertines; wherein their vanitie is cenſured by the Authour; and alſo their craking genealogies are controuled.*

3 *The cariage of Iudges towards ſuch detracting Sycophants.*

4 *An admonition to Iudges, not to reſpect taunting tongues.*

5 *Another admonition vnto them not to rayle and reuile at their inferiours.*

I Thers galled to the quicke vvith the multiplicitie of their owne enormities, by the inſtigation of this *ſpirit of Detraction*, doe in their merriment ſcatter abroad many Alehouſe-ieſts, and gibes, againſt the *Fathers* of their Countrey, which ſpare no paines in the fouleſt night, to keepe watch and ward (as vigilant Sentinels) for their ſafety and ſucceſſe. Theſe deteſtable *Detractions* deſtilling from the ſtreame of their vnruly paſſions, I vvill moderately taunt and attaint of empoiſoned malice, *mixtis veneno fontibus*, all their Well-ſprings being alreadie tainted with noiſome venome. Wherein if I exceed after the manner of fleſh and bloud, barre thou the inundation of my running braine, bridle the mouth of

of mine vnderſtanding, and manacle my ſwift-offending hand, *O fierie Influence of the incomprehenſible Deitie*, by whoſe impulſiue inſpiration all humble wits are moued to raiſe vp their ſtumbling neighbours out of the bogs and mire, yea though they were falne vp to their very neckes.

Time out of memorie they claime preſcription of ſwiniſh ſhapes. Why may not they do that which ſeemes good in their owne eyes? Being borne free, true *Troianes*, true Gentlemen, lineally diſcended without diſparagement from great *Garagantua*, *whoſe olde Auncestour* (as that *Lucian* of *France* ſcoffing *Rabelais* reported) *was the firſt that euer plaid at Dice with ſpectacles on his noſe*. Why ſhould theſe *Puritane Iuſtices* direct forth their Warrants for men as good as themſelues euery day of the weeke, as well working dayes as Sundayes? It is a ſtrange caſe to heare how *the ſpirit of Detraction* domineeres it like a *Braggadochian* Caualeere, and how his fooliſh followers ſwagger it through the whole cloath with ſwearing and forſwearing by no beggars brats, that if they had ſome ſtore of coine, they would ſhoulder halfe a dozen *Iuſtices* out of the *Commiſſion*. Their lips *are their owne*, they ſay, and they may vſe their tongues to many purpoſes, like the *Papiſts ſpirit of Æquiuocation*, or like *the Delphick ſword*, to cut, to hack, to file, to ſaw, to wound a man, and againe to heale the ſame wound, conformable to that: *Lingua canis medicus*, the dogs tongue is a Surgeon. It is a ſtrange caſe to heare theſe roiſting Ruffians amidſt their *Tobachanales*, and bidale banquets, boaſting of their greazie Gentrie without controulement or contradiction: vvhen as (perhaps) they cannot name one *Knight*, *Eſquire*, or any *Gentleman* of degree in their pettie pedegree to the third or fourth generation. At the period of which time (euen by the conſent of *Clarentius*, or of any other *Prince at Armes*) their imaginarie or Chymerizing patent of gen-

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tilitie weares out of date, like vnto guilt ſpurres, vnleſſe the ſame be renewed, regilt, varniſht, or enamel'd for ſome vertuous cauſe by the *King*; from whom, as the Moone and Starres become enlightned from the Sunne, as the Sunne from *God*: ſo receiue they their originall, confirmation, and comprobation of Nobilitie from the *Prince* of their Countrey.

But this is certaine, no man whatſoeuer builds or babbles of ſuch outward ornaments of nature or fortune, which indeede are none of his, but his Auncеſtours, as *Sir Phillip Sidneyes Moate* implied out of *Ouid*: *Vix ea noſtra voco*, I ſay no man boaſts of ſuch temporall heireloomes, but onely hee, which lackes the inward man in his heart, or ſome morall motion in his ſoule. Or put the caſe they could by ſome reputed record of an hireling Herald, deriue themſelues by ſo many lines and branches, as there be dayes in the yeare, to *Lancelot du Lake*, King *Arthurs* famous Champion, to *Rodericke the great*, or to ſome noble *Britiſh Prince* before the *Romaine*, *Saxon*, or *Norman* conqueſt: What other additions among the ſonnes of vertue, deſerue ſuch *detracting* Dawes of *Æſope*, then of ſcald Squires, or of plaine Gentlemen in the poſitiue degree without either welt or garde, croſſe or pile. True Gentrie ſcornes to brag, to barke, to backbite, to braue it out in time of peace, when Cloakes doe yeeld to Gownes, when ciuill conference is expected, and cruell vaunts exiled into *Sathans* cell, there to reſt, vntill the warre-like Drummes ſummon them to try their quarrels in the open field againſt their Countries enemies, with hands and not with tongues, with ſwords and not with words, with pikes and not with pens. A Gentleman is diſcerned by his gentle manners, and a wiſe man by his ſparing ſpeech. Noble is that French ſaying, *La vertu ſeulement fait la nobleſſe, car il y a de nobles vilaines, et de vilains nobles.* Vertue onely makes nobility, for there are noble Clownes and clowniſh

clowniſh Nobles. There is no begger but he is deſcended from ſome Prince, nor any Prince but he is deſcended from ſome begger or plow-man. For

When Adam delu'd and Eue ſpan,
Where was then the Gentleman?

God gaue to all men one and the ſame beginning, and the ſame end, duſt in their creation, duſt in their graues, frailety in the wombe, frailety in the tombe. To make a complete concluſion to theſe gentlemen *Detractours* (for you muſt vnderſtand, that the *ſpirit of Detraction* ſtands very much vpon his gentrie) it may be alſo, that within theſe two or three hundred yeares one; of their great Auncеſtors, whom by the way they repeat in their Genealogies from their *Demigorgons*, I would ſay *Demigods*, might come in at the window indirectly: for many groſſe and grieuous alterations haue hapned vvithin the compaſſe of that time vnto great Potentates and ſtates, much more to priuate families. And this is very likely to be true, when *Antichriſt* and infidelitie vſurped throughout all this Countrey, that *Baals* Prieſts being fleſh and bloud, as other men, and alſo hauing mens conſciences ſuperſtitiouſly at command, might likewiſe haue the body of *Cambrian Candaules* his wife at their vnchaſt command, as well as that holy-ſeeming *Hermit*, vvho vnder the colour and opportunitie of auricular confeſſion, compelled his owne Prince and the chiefeſt Nobles of his Court, to ſing and ſound out the olde *Cuckoes note* to all the vvorlds hearing. Therefore let *Chriſtians* contemne ſuch childiſh compariſons of Gentilities. And let them glory in nothing more then in the croſſe of their *Redemption*, whereto the neerer that they be, the nobler is their birth, as men newly borne and partakers of loue, charitie, faith, and of other ſpirituall ornaments, that goe beyond all the ſymbolized enſignes of temporall Heralds. Out of vvhich circum-

ſtances collect, O *Chriſtian* ſoule, this one *Embleme* diuinely embelliſhed:

The neerer to true Charitie,
The neerer to Nobilitie.

3 Howſoeuer theſe fly-blowes of the *ſpirit of Detraction* be allowed or diſallowed to blazon armes, it is the part of a Magiſtrate to beare a Lyons heart, that he ſhrinke not in iuſt cauſes, nor reſpect the magnificall thunders of the *ſpirit of Detraction*, more then the proſtrate petitions of *the ſpirit of humilitie*. Be hee *Midas*, or be hee *Codrus*, be hee noble or be hee baſe, *Iuſtice* muſt take place. Therefore the *Poets* record, that *Iuſtice hath neither father nor mother*: likewiſe, they report, that *Iuno* through her wealth, *Venus* through her beautie, *Mars* through his threats, and *Mercurie* through his eloquence, hauing all of them conſpired againſt *Iupiter*, and yet not able to thruſt him out of heauen, implied no other ſence or morall thereby, then that a man of vertue could by no meanes, either for wealth, beautie, threates, or eloquence, be diuerted or turned aſide from Iuſtice. It is the part of a Magiſtrate to vſe that Royall vertue *Magnanimitie* for his chiefeſt ſupport againſt detracting *Hamans*, and deprauing *Semeies*, and as a learned *Biſhop* of *Portugall* deſcribes, *a magnanimous man though he ſee all the world eagerly bent againſt him, and though he ſee euery thing round about ſet on fire, yet hee through an aſſured confidence will continue conſtant.* It is the part of a Magiſtrate to imitate that reſolute Iudge in *Henry the fourths* time, which feared not to commit into the *Kings Bench* victorious *Henry* Prince of *Wales*, rather then thoſe Officers of iniuſtice, vvhom, another *King* of *England* vpon his returne from outlandiſh Countries, diſplaced from their high commands, after their examinations by vertuous *Earles*; or then theſe corrupt Iudges, whom *Cambyſes* cauſed to be flayed, and their skinnes, as monuments of terrour to be hanged vp in

Oſorius lib. 3. Chriſtian. nobilitat.

in the fore-front of his Palace. It is the part of a Magiſtrate to eſteeme the vvindie *detractions* of licentious Libertines, who with preſumptuous language dare brute abroad, that they can by their ſuppoſed familiaritie with noble perſonages vncommiſſion (or to vſe their owne words vnſaddle) any Iuſtice of his Iuſtice ſhip, I ſay it is his part to eſteeme ſuch derogatorie ſpeaches, no otherwiſe then for brauadoes of a bribed braine, or bragging vaunts of vpſtart groomes, onely to daunt puſillanimous Meacocks, vvhich neuer ſaw the Lyons in the Tower, nor vnderſtand the true ſcope, at which the ſtate of *England* aimes. Euen as I neuer knew any man in all my life deſpiſed for his ſilence and ſparing ſpeach: ſo likewiſe I neuer knew any man degraded of his authoritie for his zealous endeauours on the Kings behalfe. 4

Wherefore let this ſtand for a watch-word to our Countrey *Iuſtices*, that they be not terrified from well-doing, with the ſwaggering on-ſets of craking Crocodiles. Let them put on the armour of patience, *and the ſpirit of Detraction* will in time burſt aſunder like the *Babilonians God*. Let them but for a while ſtand ſtill, and theſe *Thraſonicall Rhodomontes*, will voluntarily ſurrender vp the cudgels. Their nature is to begin as men, and to end as women, to come in as thunder, and to goe out as ſmoke, to boaſt of loftie things at firſt, and to faint at laſt vnder their owne burthen. For *truth is great and will preuaile*. Then feare not yee proud *Hamans* wrath, *for ye execute not the iudgements of man, but of God*, as *King Iehoſaphat* encouraged his Iudges. Ye need not doubt of your *Prince* his countenance, as long as ye walk vprightly, and as long as *Fame* the worlds great Trumpetour ſounds out that noble diſtick in your commendations: 2 *Chron.* 19.

Nec prece, nec pretio, nec pondere diuitis auri,
Nec quicquam tumidis flectitur ille minis.
Nor with faire words, nor with rich bribing gold,
They moued are, nor yet with threatnings bold.

Wherein

Wherein then can they harme you? In vncharitable lectures, in rayling, in reuiling, in reuealing their owne dregs, and as the Apoſtle writes: *In foming out their owne ſhame, like the raging waues of the ſea?* Let this be the vpſhot of all your thoughts, as I ſaid before, that no man vvhatſoeuer can eſcape the tempeſts of detracting tongues. It is an antient adage, that a barking dogge ſeldome bites, and that the deepeſt riuers runne with leaſt noiſe, vvhy will yee therefore doubt theſe clattering clappers?

Iuſt. Epiſt.

5 Aboue all things I could wiſh, that thoſe whom the *Kings Maieſtie* by the recommendation of his graue Counſell, *golden mouthed Neſtors*, and ſage *Chryſoſtomes*, hath nominated to ſit in the tribunall throne of Iuſtice, that they behaue themſelues with more ciuilitie in their ordinarie ſpeaches towards the inferiour family of *Chriſts Church* not nick-naming the vileſt wretch, ſeeing that ſuch deſerue rather to be pitied or elſe puniſhed after ſome other way. *Michaell* the Archangell reuiled not the *Diuell*, albeit that he was worthy of millions of curſes, and of a world of taunts. If wee be Tyrants towards our inferiours, what fauours ought wee to expect at the hands of our chiefe Superiour, which regardeth an humble contrite minde, more then all the ſacrifices in the vvorld, and vvhich confounds all haughty hotſpurres in their owne imaginations and vaine deuiſes? To be ſhort, imprint yee this leſſon firmely in your hearts:

Cum fueris Iudex, miti ſis corde memento:
Dicito quæ poſſint dicta decere ſenem.
Be milde and meeke in Iudgement ſeat,
And ſpeake no words in Paſſions heat;
But, as a graue and auntient Iudge,
Speake without wrath, ſpeake without grudge.

LINEAMENT. X.

1 *That a true Christian ought not to* detract *from the Iudges of his Countrey, though they wrong him.*
2 *That no mortall man liues exempted from manifold crosses.*
3 *What vexations befall to Iudges themselues.*

Detract not from the *Iudges* of thy Countrey, though they behaue themselues not so cleanly in their offices as they ought. But perswade thy quiet conscience, that the highest *Iudge* beholdeth their corruptions from his heauenly *Pharos* or Watch-towre of knowledge, and that sometime or other, vvhen it shall seeme best vnto his prouident Maiestie, hee vvill eyther plague them by immediate iudgements from heauen, or else hee will raise vp some sinister fortune here on earth, in reuenge of their enormious liues: for this is a principall maxime in Diuinitie, that euery Creature is offended with vs, when our Creator is offended vvith vs. *Offenso Creatore, offenditur omnis Creatura.* As long as thou sweepest and keepest thine owne closet neat and cleane, and carriest thy conscience vvithout guilt or guile, what matters it to thee, how other men demeane themselues? Cannot rich men weare what new-fangled apparrell best likes their franticke fancie? thou must onely accompt for thine owne Bailiwick. The number of the vniust haue euer exceeded the number of the iust; and if these be condemned by iniurye, the other shall one day be condemned by Iustice. The case thus depending, thou oughtest to pittie the essentiall and eternall losse of their soules, rather then to *detract* from the accidentall and momentary qualities of their bribed minds. Thou oughtest rather to consider their future calamities, then to commaculate their present fame with carping calum-

1

nies. I am flesh and bloud, thou sayest, and cannot endure that the blacke Oxe shall alwayes tread on my tender foot. They haue shamed me with committing mee to *Newgate*, to *Bridewell*, to *Bocardo*, and to those lodges of infamie, which are fitter for Rogues, then for Righteous men, for Villaines, then for vertuous persons. O worldly creature! wherefore camest thou into this world? Camest thou hither to liue for euer, or to liue a life of tryall or probation for a while, vntill thine owne merits in the merits and mercy of *Christ*, had purchased thee a perpetuall place in Heauen? Art thou in an earthly prison? Giue *God* thankes, that hee respects thy soule, thy noblest part. For nothing drawes man to meditate on his dutie towards *God* more then pinching paines, more then the imprisonment of his body, when the minde may walke at libertie, and contemplate the rarest magazins of Truths secrets. In my iudgement, thou oughtest to glorifie *God* the more, to gratifie thy foes the more (if foes they be, which send thee towards heauen) now that thou feelest with thy body and soule the true crosse, which before thou did protest, promise and professe as a Christian, but in bare wordes, to follow, nay to embrace during thy probationship.

2 Thy detractions (as thou againe alleadgest) are not causelesse: for thou art condemned causelesse and vnworthily to tortures, to tormenting paines. The pittilesse Iudges, haue adiudged thee to iron bolts, to pillories, to be vsed like a Rogue, to be made a spectacle vnto all the world. O true crosse, true Christian Crosse, which our righteous *Sauiour* hath borne before vs. Hee was buffetted, hee was scourged, his head was bloudyed with a crowne of pricking thornes; yea, and his precious body was pierced with a speare, and nayled to the crosse with cruell curses, mockes, and floutes, and dost thou repine to imitate thy *glorious Maister*? No seruant is greater then his Maister. Thinke vpon *Iosephs* state, how his

his body vvas vniuſtly captiuated, how his innocent feet vvere galled vvith ſtockes and fetters: therefore content thy ſelfe, and *God* vvill releaſe thee of thy ſmarting griefes. Doe but examine aright the true courſe and occurrence of this world, and thou ſhalt finde that thy tormentours themſelues are not free from ſome caſuall croſſe or other, and that alwayes as long as they liue. When they were yong, they complained of their parents rule ouer their vnrulineſſe, they complained of aches in their heads and teeth, of itches, of kibes, and other infirmities: They complained of their Schoolemaſters ſcourge, of his Fearuler, of his checks and chidings. When Nature clothed their chinnes with beards, or hairie fleeces, their falſe ioyes vvere daily ſalted vvith choller, with enuy, with melancholicke fittes. Their bodyes vvere perplexed with maladies of ſundry ſorts, vvith burning feauers, or ſuch like ſickneſſes. Their mindes vvere aſſayled vvith multitudes of cares, with diſcontentments or diſcourtiſies of friends, of followers, or of their owne meniall people. When their hoary age crept in, which of it ſelfe is an incurable ſickneſs *nullis medicabilis herbis*, then likewiſe a world of troubles purſues them hourely at their very heeles, nay I vvould ſay at their backes, in their backes, in all the parts of their bodyes. Now they grone and mone vvith dolour of the Chollicke, the ſtone, and vvith continuall aches in their decayed ioynts, and as the Poet wrote:

Perſius Satyr. 5.

——tunc cum lapidoſa chiragra
Fregerit articulos, veteris ramalia Fagi.
The knottie cramping *Gout*
Their ioynts doe gripe about:
Which like old Beechen boughes,
It breakes with often throwes.

Another vvhile the *Ptiſicke* cauſed through a long *Catarre* conſumes their corrupted wind-pipes, or elſe their filthy mouthes, which ſometimes ſpued vp moſt

filthy ſpeeches, doe now ſpit out whole gobbets of flegme, like ſtincking Oyſters. Others againe haue not that benefit, but languiſhing with wearied breath, they faint vnder their long continued oppilations, which the former *Poet* painted out in this moſt liuely verſe:

Perſius Satyr. 3.

Gutture ſulphureas lentè exhalante mephites.
Their throates exhaling lazily
Sulphureous ſmels full lothſomely.

What ſhall I ſpeake of Promooters, of pettifogging Lawyers, or of cauelling neighbours, which like Caterpillers, Rats, and vile vermine, moleſt them with wrongfull ſuites, forcing them to trauell *Teſtáq, Lutoq,* through thicke and thinne, in great ieopardie of their liues, to conſume all their money to the very bottome of their purſes, and to fret them to the very bottome of their hearts.

3

I will paſſe ouer, how Iudges themſelues are alſo vexed; one while their vnnaturall Sonnes diſquiet them; and how another while their owne Wiues vphold factions in their owne houſes againſt them. One while their credit is iuſtly called in queſtion by their emulous companions, another while they are ſlandered with thoſe things which they neuer once thought, no nor dreamed of. Thus *God* rewards them with the *Talion* law, with like for like, after the example of *Adonibezeck* who ſomtimes hauing threeſcore & ten Kings vvith their thombes and great toes cut off, and gathering their crums & meat vnder his table, was at the laſt apprehended himſelfe by the Tribe of *Iuda*, and had his owne thombes and great toes cut off, worthily periſhing by tortures of his owne inuention, like as the *Inuenter of the brazen Bull* was adiudged by the *Tyrant Phalaris* firſt to try the torments. Which alſo moued *Adonibezeck* to bruſt out into theſe complaints; *As I haue done, ſo God hath done to me againe.* To what end ſerue thy *detractions*, when as thou ſeeſt them already toſſed, toiled and turmoiled with infinit vexations?

Iudic. 1.

LINEA-

LINEAMENT. XI.

1 *The* Reply *of the* Spirit of Detraction, *to the premiſſes.*
2 *An Anſwere to the ſaid* Reply *out of the Rules of* Policie *fit to be obſerued of peeuiſh Preachers.*
3 *The benefit that comes to a true Chriſtian by* detracting *tongues, where the* Spirit of Detraction *is* conuicted *with his owne force.*

THeſe words of mine, replies another punie or pupill of the *Detracting Spirit*, ſauour of a Sermon ſtile, fitter for the Pulpet then for *Geometrical* Circles; for a Preacher then for a pryer into Spirits; for the inward man, which muſt prepare himſelfe for the other world, rather then for the outward man, which muſt ſuite and ſort himſelfe to the humorous ſpirits of this preſent world. Tread vpon a worme and the worme will turne againe. *Muſca habet ſplenem, & Formicæ ſua bilis ineſt.* The little Flie hath her ſpleene, and the humour of choller is incident to the Emmet. How can a man of reaſon brooke to be continually croſſed by his Colleages and Fellow-officers in his zealous endeuours? How can a man chuſe but vvhet his tongue to taunt their partiall actions? 1

Theſe Allegations, I confeſſe, are ſomewhat ſenſible: yet neuertheleſſe *Leo non capit Muſcam*, the Lion ſcornes the Flie with her ſilly ſpleene. Men of reaſon muſt not altogether imitate Creatures without reaſon, chiefly in matters of no import. Sometimes wee muſt (whether wee will or no) gaze vpon a painted vvall, as *Paul* termed *Ananias*. Sometimes wee muſt play the *Arithmeticians*, imploying the helpe of *Ciphers* to make vp our number. Sometimes wee muſt dally with children to ſtill them from whining and weeping. And ſo ſometimes muſt the wiſeſt man conceale his wiſedome, he muſt *change his ſpeach* (as *Dauid* did before the *King* of 2 1 *Sam.* 21.

of Gath, he muſt *faigne himſelfe mad, he muſt ſcrabble on the dores*, and *let his ſpettle fall downe vpon his beard. Stultitiam ſimulare loco prudentia ſumma eſt.* Sometimes we muſt obey the importunitie of the time: yet ſo that we commit not pernitious euill, to the intent that good may enſue thereof. Wee muſt ſeeme to yeeld at firſt in the leſſer cauſes vnto this *ſpirit of contradiction*, that men may yeeld to vs in matters of greater conſequence. As for example, if thou goeſt about to conuert a *Iew*, thou muſt not begin with detractions and inuectiues againſt *Circumciſion*, againſt his weake conſcience for abſtayning from *Swines fleſh* or *blacke Puddings*. If thou laboureſt to turne a *Papiſt* from his ſuperſtitious Hereſies, rebuke not his Sect for the Diuine vertue of continence, for their vow of chaſtitie, for the monaſticall or ſingle liues of *Hermites*, *Monkes*, *Friers*, *Nunnes*, and other religious *votaries*. Oppoſe not thy ſpeaeh againſt his abſtinence from meates, ſeeing hee that feedes onely on ſallets, rootes, or fruit, may be ſaued and iuſtified, as well as he, which onely eateth fleſh or fiſh. In fine, croſſe not his gored minde with carping at the ſigne of the *Croſſe*, or at any things indifferent, while they redound not to deadly ſinnes againſt his *patient Maieſtie*. Herein ſome *Ieſuites* deſerue to ride in the Chariot of *Ouation*, of a little Triumph, namely for their humiliation & prudent care in wearing the robes and habites of the *Pagan Prieſts* of *China*, whom they terme *Bunzies*, without which no forraigner whatſoeuer might ſoiourne in that politique Countrey. But vnder this venerable and vnſuſpected habite *Father Riccius*, and others may certainely reduce many of that populous Nation to the *Chriſtian* religion, as long as they ſeeke to edifie without idolatrie, and not to intermeddle with points of ſtate, as they pretend in *Europe*. In like manner, thou that grieueſt thy ſelfe, for that thy fellowes in office doe hinder thy iuſt proceedings,

dings, for countenancing litigious & lewd liuers againſt thee, if thou canſt not otherwiſe then by paſſionate ſpeaches redreſſe thy wrongs, be ſure not to gaine-ſay them in light or in indifferent cauſes. In ſo doing, thy very foes will admire thy patience, and (perhaps) at length they will ioyne vvith thee to ſuppreſſe common vices, which are ſuch eye-ſores vnto thy zealous conſcience. Doe not we daily ſee, that the peeuiſhneſſe of a few raw, and vnexperienced Miniſters doe ſcandalize the ſtate wherein they liue, & miniſter an aduantage to the Enemie of inſulting, and alſo fall themſelues into greater Labyrinthes, then they are able to wind themſelues out againe? Their obſtinate ſtanding out againſt their Elders and Superiours for wearing of the Surplice, the outward cogniſance or badge of innocence, to ſeparate the milke-white Lambs from the rude, rough, and vnruly Goates, what profit haue they reaped by theſe and ſuch like refractarie murmurs? None at all, but confuſion and opprobrious ſhame. There is nothing more dangerous then to be ſelfe-opinionated againſt the experimented rules of the Churches reuerend ſheepheards vvhoſe graue and gray lockes haue wonne authentick authoritie and canonicall obedience to their conſtitutions, cuſtomes, and vvholeſome documents. There is nothing more diſcommodious then to build vpon a mans owne knowledge, as vpon a Demonſtration infallible, and to gaine-ſay an humorous ſpirit in the time of his fit. For theſe cauſes, O thou whoſe conſcience groanes vnder a Countries waight, let thy vertue domineere ouer their luke-warme labours, thy patience ouer their paſſions, and thy taciturnitie ouer their *Detractions*, that the world and common voyce may canonize thy well-doing, and adiudge them thy inferiours in iuſtice, though they be thine equals in office; that whatſoeuer is vprightly done, they may aſcribe to thee,

thee, and what is iniuriouſly done, they may impute to their inſolent contradictions.

3 Is it not then lawfull to beat and beare downe the ſpirit of Detraction with his owne enuenomed vveapons? May not a man repell force with force, words with words, checks with checks, chiding with chiding? If they backbite, cannot I returne the like? It is impoſſible, but that the mildeſt natured man ſhould become ſomewhat impatient, ſeeing himſelfe puniſhed with obloquies, ignominies, and reproaches without cauſe.

Immerito veniens pœna dolenda venit.

O ſick ſoule, how bitter are thy words, more bitter then wormewood and gall! Canſt thou not for a while, for a little while, attend the *Lords* leaſure? Though Toades doe croake in Summer, yet they will lie ſtill and ſilent in the Winter. Though theſe *Rhodomontes* doe crake this yeare, they will be glad to liue at reſt the next yeare. For thoſe ſlanders, that are purchaſed for vertues ſake, can neuer laſt long, or euer blemiſh a vertuous man; nay, rather they deſerue the title of honour, chiefly, if they proceed from wicked mouthes. *Regium eſt male audire.* It is a Royall thing to be ill ſpoken of. Howbeit, I confeſſe it is burthenſome to the conſcience, if the ſlander be deriued by vngodly occaſions. It is momentarie, if it ſpring by caſualtie. But it is ioyous and welcome, if it comes for Iuſtice ſake. All haile then, *O glorious ſlander*, right welcome be thy blazing blaſt vnto the ſonnes of vertue. Welcome be thy foot-ſteps vnto the threſhold of Iuſtice. O neceſſarie curbe of correction, which art purchaſed at the deareſt price. For what dearer price can there be then the loſſe of a good name? That, which fooles repute an infamie, reckon thou for reputation: for what nobler reputation can you reape, then to reſemble the Apoſtle Saint *Paul*, who being ſlandred, did neuertheleſſe *reioyce in the teſtimonie of his owne guiltleſſe conſcience?* Thy eares are vexed with the

the clacking noiſe of a tickling tongue. And doe not often ringing of bels, of paſſing bels, ſometimes diſquiet that ſence of thine? Thy heart is wounded and ſtabd with a tormenting tongue. But what wound, what ſtab with ſteele the ſoule can kill? ſuch wounds, ſuch ſtabs can neuer harme but humble thee. Marke how the proudeſt man aliue becomes humbled after that hee receiueth wounds. The like benefit comes by *Detraction*. By the ſtings thereof the haughtineſſe of our natures is humbled. By the venome thereof, as by the ſpeare of that warlike *Heros*, which healed the ſelfe ſame wound it gaue, our ſpirituall wounds are cured and abated. Through the conſideration of theſe Antidotes againſt *Detractions*, temper the manifold malapertneſſe of thy tongue, of thy tempting tongue, of thy tickling tongue, of thy tatling tongue, thy taunting tongue, thy vaunting tongue, thy ieſting tongue, thy gibing tongue, thy iarring tongue, thy warring tongue, thy checking tongue, thy chiding tongue, thy clattering tongue, thy clacking tongue, thy carping tongue, thy babling tongue, thy boaſting tongue, thy blazing tongue, thy blaſpheming tongue, thy railing tongue, thy reuiling tongue, thy ſcoffing tongue, thy ſcolding tongue, thy nicking tongue, thy nipping tongue, thy quipping tongue, thy tripping tongue, thy defaming tongue, thy detracting tongue; temper the phreneticall furie of this little Tyrant, of what other inclination ſo euer it be; and whet it not againſt thy neighbour, whom *Baptiſme* hath regenerated and adopted to the ſelfe ſame heritage, as well as thy ſelfe. Say with that noble French man:

Du meſdiſant la langue venimeuſe
Et du flateur les propos emmielez,
Et du mocqueur les brocardes enfielez,
Et du maling la purſuite animeuſe. *Pibrac.*

From *Sycophants*, and their foule pois'ned quips,
From *Flatterers*, and their ſmooth-honied lips,
From *Democrites*, and their gall-ſtinging bookes,
From *Hypocrites*, and their diſſeanbling lookes,
Good Lord deliuer vs.

LINEAMENT. XII.

The ſpirit of Detraction conuicted for cenſuring men for their { 1 Pouertie. 2 Birth. 3 Bodily imperfections.

1 DEride no man for his pouertie, for *a man of faith is onely rich.* Hee that is poore in worldly wealth, hath no ſuperfluous cares to with-hold his mind from ſpirituall exerciſes. While thou glurteſt with gurmandize, ſtalkeſt with ſtate, walkeſt with wantons, ſwaggereſt with ſwaſh-bucklers, ſweareſt with ſwaggerers, and *detracteſt* with *Detractours*, the poore man faſteth and prayeth, yeelds euery man his due, he liues not in feare of theeues, nor of oppreſſion for his goods.

Cantabit vacuus coram Latrone viator.

The ſame *God* that made him poore, may make thee poore: for it is his Sunne that ſhines vpon poore and rich. He, euen he it is, that *exalteth the humble and meeke, and ſcattereth the proud in the imaginations of their hearts.*

2 If thy neighbour be not as well deſcended as thy ſelfe, but baſely borne, contemne him not with contumelious ſpeaches in charging his birth with contagious ſinne. The very beſt of vs all (as the Prophet *Dauid* teſtified) was *conceiued in ſinne and borne in ſinne.* But through our cleanſing by *Baptiſme*, our ſoules become puri-

purified, and ſo doth the baſeſt borne baſtard. Better it is for a man to be the head of his kinne, as *Cicero* was, then to be the laſt of his kinne, as *Catiline* was. Better it is to be the vertuous ſonne of a vicious father, then to be the vicious ſonne of a vertuous father: for a man is not accountable for his birth, but for his behauiour and conuerſation in his liuing. Therefore that vncharitable detracting diſtick deſerues the fagot:

Spurius ille puer nullum ſuadebit honeſtum:
Natus adulterio, ſemper adulter erit.

Pauper Henricus
(
3

When thou beholdeſt one that is crumpſhouldred, lame, or otherwiſe diſtorted and deformed in his body, laugh him not to ſcorne, nor ieſt at his infirmities. For he that is deformed in his body, may conceale a generous ſpirit within, like vnto a rottered ſhip, which containes within it more goods then tenne ſuch ſhips are worth.

Conſilio pollet cui vim natura negauit.

Cato.

Obſerue the contrarie ſubiect, and tell me how many proper bodies haſt thou ſeene without defects in their mindes? In my iudgement, none but fooles euer gloried in their bodies conſtitutions, ſtrength, or power; wherein the horſe, the Aſſe, and other beaſts goe farre beyond mankind. The regard whereof cauſeth vs to require bodily force in a labourer, and wiſedome of the minde in a Commander. The body is earthly, carnall, fraile, the houſe, nay rather the priſon of the ſoule, which indeed is heauenly, noble, permanent, and created after *Gods* owne likeneſſe both in the eſſentiall vnion and in the trinarie ſubſiſtence. A body is not to be termed crooked or crazed, as long as it lodgeth an vpright ſoule, and harboureth an honeſt heart. *Æſope* was crooke-backt, and yet admirable for his wit. *Tyrtæus* the Poet was lame, and yet choſen Generall of the *Lacedemonians*. Innumerable perſons there are whoſe bodily deformitie *God* doth recompence with large mea-

ſure of ſpirituall gifts, ſupplying that place one way, which wanteth in another way: ſo that this ſaying is true, *Deus nihil fecit fruſtra.* *God* created nothing in vaine, no not the craggieſt mountaine made hee without ſome profitable vſe for mans good. Perhaps there lurkes a goodly mine, or at the worſt milſtones or quarries of tile, lime, or ſuch like.

Others againe haue imperfections in their eye-ſights, whom the *ſpirit of Detraction* followes with girdes and floutes: wherein who can but ſmile?

Spectatum admiſſi riſum teneatis amici?

In hearing blinde-minded people mocking at blinde-bodied people? A man in Diuinitie is not held to be blinde, except he liue in darkneſſe of errours, which altogether blindfold the vnderſtanding, and depriue the ſoule of the eternall light, the knowledge of the liuing *God.* Short-ſighted folkes commonly ſhoote inward into contemplation, the nobleſt operation of the ſoule, and whiles the quick-ſighted, I meane quicke of their corporall ſights, doe gaze on euery idle obiect, eyther in iudging of beauties, or in marking at the skipping of Graſhoppers, or in ſeeing the goodly combate betwixt the Mouſe and the Frogge; The other by the benefit of his ſpirituall nature, wanting ſuch obſtacles and impediments, doe wholy addict themſelues to reading or to muſing. From which no Spider ſport, no trifling toyes may with-draw their intentiue mindes. And why? becauſe their *Creatour* hath conuerted the infirmitie of their bodily eyes into their eyes of memorie and vnderſtanding, whereby they become *ſagaciſſimi in coniecturis*, ingenious, and very ſtudious.

LINEA-

LINEAMENT. XIII.

1 *The* Spirit of Detraction *conuicted for blabbing out talck concerning womens credits.*
2 *Wherefore it is not lawfull to ſpeake abroad of womens cauſes.*

Ikewiſe take heed how thou talkeſt (like a tatling tell-tale) about womens credits, by ſuſpition and ſuppoſitions crackt: or if in deed and euidence thy neighbors wife playes falſe, in violating herfaith, in vitiating her chaſtitie towards her honeſt Husband: or if his Daughter waxeth more luſtily wanton then becommeth a Chriſtian virgine; let not thy tongue be traduced, or produced as a reuiling runnagate in noyſing abroad ſuch ribauldries and baudries, if true; or elſe ſuch ſurmiſed ſecret things, which no earthly creature beſides themſelues can proue. It is alwayes incident to Royſters and Ruffians to read ſuſpicious lectures on the carriage and behauiour of the moſt beautifull. Some iudge the worſt fatally, becauſe themſelues are guiltie of adultery, and ſo according to the often wiſhes, the ſhrewde and lewde notes of their owne peruerted fantaſies, they condemne the pure with the impure. Some againe, doe but gather by preſumptions and circumſtances, that chaſt women proſtitute their bodyes, becauſe they goe gallantly attyred in the faſhion, with ſtrange Periwigs, with falſe bodyes, truncke ſleeues, verdingales, and with coſtly Iewels belike beyond their Husbands meanes: becauſe they paint their faces with artificiall drugs, and alſo becauſe they gadde to ſtage-playes, to publike daunces, and ſhowes vpon Sundayes and Holy-dayes, in ſtead of hallowing and ſanctifying their ſoules with thankfull prayers. And in truth their reaſons fall out many times currant, for that ſuch

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ſuch things being deuiſed by Diuelliſh people, as allurements to ſpirituall fornication after the pompous gods of the earth, be likewiſe the fore-runners of fleſhly fornication, euen as Pride is the mother of all miſchiefe. Others againe blab out ſcandalous impeachments of honeſt womens fame, becauſe they would not ſeeme alone to weare *Actæons* badge, and therefore they ſeuerely cenſure of other mens wiues. Many blaze out ſuch detracting ſpeaches, becauſe they want matters of diſcourſe to humour other men.

But curſed mought they be that beginne theſe ſlanderous accuſations, whereby man and wife doe vary, after that *God* hath ioyned them both together. Curſed mought they be, who being partiall towards themſelues doe neuertheleſſe pronounce ſentence of damnation againſt other mens incontinencie, as though themſelues had neuer tript: yea, and curſed be thoſe Sycophants, who with their runnagate rumours and reports doe hinder Gentlewomen from their promotion in honeſt marriage. This arrogant imputation our *Saviour Chriſt* himſelfe refuted, when hee willed thoſe preſumptuous *Iewes*, who inuaighed againſt the poore delinquent woman, that the pureſt of them, being voide of ſin, ſhould fling the firſt ſtone at her. Though this ſexe (I confeſſe) be weake, the weaker veſſell, and may become ſeduced with faire proteſtations of golden mountaines, as well as men, the impotence of whoſe diſpoſition is thus deſcribed by a *Spaniard*:

La muger hermoſa es como la mancana
De dentro podrida y de fuera galana.

Like as thou findſt an Apple foule within,
And faire without; ſuch ſhalt thou beauty finde.

Yet nothwithſtanding be thou the laſt that bruits abroad ſuch tales, calling to minde theſe graue rules:

En bonne part ce qu'on dit tu dois prendre,
Et imperfait du prochain ſupporter:

Couurir

Couurir ſa faute, & ne la rapporter,
Prompt a louer et tardif a reprendre.

What men doe ſpeake in earneſt or in ieſt,
take in good part: and if thy neighbour halt,
Excuſe her ſlips, report them not at leaſt,
be ſwift to ſalue, and ſlow to blame her fault.

For who can tell the end and vſe of our temptations? it may be that *God* ſuffers ſome to goe awry like *Mary Magdalene* for a little while, becauſe the lowly minded ſinner may not deſpaire of his euer-during mercy, and becauſe their owne rod of experience may chaſtice their laſciuiouſneſſe. Of this nature is ſome womans fall, that ſhe might riſe againe, when her guiltie heart ſubmits it ſelfe to Iuſtice: for otherwiſe her conſcience would not care for any thing, if it were not once deeply wounded for ſome hainous thing, and that with an euer feeling dint: whereby her contrite ſpirit might daily poure out this true confeſſion before his throne of mercy: *I doe know mine owne wickednesse, and my ſinnes are alwayes before me.*

I could vnfold many other *Detractions* againſt mens bodyes, mindes, and fortunes, deuiſed by Diuelliſh perſons in theſe latter dayes, to ranſacke the reputation of the beſt diſpoſed, were it not that I feare the cenſure of the wiſe in noting my diſcourſe to be too prolixe and tedious. Within this very place I will therefore faſten the Anchor of the ſaid diſcourſe with this memorable leſſon, *Audi, vide, tace, ſi vis viuere in pace.*

Heare and ſee, and ſay but the beſt,
If thou doſt loue to liue in reſt.

LINEA-

LINEAMENT IX.

1 *The reaſons why men ſpeake ill of learned bookes.*
2 *That ſuperſtitious perſons cannot rightly conuict the* Spirit of detraction.
3 *That the true* conuiction *of the* Spirit of Detraction *conſiſts in the myſteries of Gods word.*

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O draw now at laſt, to the laſt Scene of this Comick-tragedie, I will conuert my ſpeach towards the *Detractours* of learned Bookes, which worthy Wits by the *Holy Spirits* motion do daily tranſcribe, as monuments of *Gods* glory, to all poſterities. It is fatall vnto good men that their literate workes be vilified in their liues time, chiefely among their owne acquaintance; for *a Prophet was neuer as yet eſteemed in his owne Countrey.* Seeing that *Chriſt* himſelfe came among his owne nation, and was both deſpiſed and derided, what maruell is it then, that wiſe men are diſpraiſed of the preſent age? that the *Spirit of Detraction* purſues them vntill their dying day? that hee defiles their workes with his ſtale and ſtinking vrine? What meruell is it, that

Laudamus veteres, & noſtros carpimus annos,

We praiſe the old, and hate the preſent time?

What maruell, what noueltie is it nowadayes, that wicked men carpe at their wits whoſe Diſciples or Apprentiſes they are not worthy to be, much leſſe to vſurpe the place of *Ariſtarches* or Cenſorian *Catoes*, ouer ſuch induſtrious wights?

Yee celeſtiall Spirits, which expoſe abroad your ſacred talents for your Maiſters profit, loath to lurke in the *Lethæan* caue of obliuion, feare not this manifolded *Monſter.* Though he aſſailes your younglings, the fruits of your ſanctified ſoules, with the wilde Boares tuskes,

with

with the Beares clawes, with the Serpents ſting; his beaſtly force can neuer enter through your enchanted armour. His enuie will be abated through your modeſtie; his hatred, through your kindneſſe; his *Detractions*, through your perfections; his ſcornes, through your vertuous influence Some kinde of *Momiſts* their ignorance inciteth to deſpiſe the workes of the Learned, as confirmes that old Rule: *Scientia non habet inimicum prater ignorantem*: Learning hath no greater enemie then the ignorant. Some *detract* from other mens Bookes, diſgorging their gall vpon the abſent Authours, for no other reaſon, then becauſe they would ſeeme wiſer to the ſtanders by, then they are indeed. Some ſpit out infectious ſpite and rage againſt them of very ranke and meere maleuolence, for that it frets them to the heart, that their cocquals in the goods of Fortune, ſhould become their betters through the goods of Vertue; that the radiant rayes of their Corriuals name and fame eternized to the higheſt orbe by a bookiſh monument or *Coloſſos*, ſhould eclipſe their temporall tranſparence, and quite confound the memoriall of their former factions. Some for argument or cauillation ſake ſeeke a hole where no hole is, reprehending thoſe myſteries, which they cannot apprehend nor comprehend.

The greateſt part do ieere at their neighbours bookes, becauſe they preferre worldly profit before their ſoules, not able to ſpare one houre in the day for holy exerciſe; though they can ſpare whole moneths for gaine, ieaſts, pleaſures, fooleries, or in debaſing of noble ſpirits. Others diſcommend mens writings, becauſe they cannot diſproue them, and yet neuertheleſſe, by reaſon that *Ipſe dixit*, the *Pythagorean*, or rather *Pythonicall* Idoll of their conſciences hath prohibited them by an expreſſe *Canon*, not to beleeue the poſitions of *Proteſtants*, though they iſſue out of *Truths* owne mouth, therefore

becauſe *Hee* which cannot erre nor lye, no more then *Socrates*, if wee may credit *Plato* for the one, and *Antichriſtians* for the other; becauſe his ſeeming *Holineſſe* by vertue of his *Eagles feathered force* indictes me for an horned beaſt, and my bookes for Hereſies, I muſt not trauerſe the indictment, nor appeale to *Cæſar*, nor to the *generall Councell*, but I muſt reſt contented with my doome, *that the ſpirit of Detraction ſtands as yet ſtout, vnconiured and vnconnicted.*

2 Aſcend then yee *ſpirits* of euer-darkning night, aduance your ſelues on high, yee ſpightfull *ſpirits* of *Contradiction*, extend your ſtings, intend your *Circles*, and conuict your fellow *ſpirits*, if yee can. But why doe I imagine reall Caſtles in the skies? why reuerberate I the fleeting Aire? The *Æthiopian* can as ſoone change his blacke skinne, as yee driue out the *ſpirit of Detraction*.

2 *Eſdras.* 11 *Thou haſt loued liars, O vſurping Eagle, and thy blaſphemie is come vp vnto the higheſt. Therefore appeare no more thou Eagle with thy horrible wings, with thy wicked feathers, thy vngratious heads, thy ſinfull clawes, and all thy vaine bodie.* At the leaſt, preſume not to take in hand this important taske, to confound this powerfull *Pantagruell*, the limme of that mighty *Leuiathan*, leaſt your winged members (as *Sathans* ſubiects) doe contrarie one another, and ſo diuided through ciuill diſcord they occaſion the finall ſubuerſion of your vvhole dominion. One graine of *Faith* preuailes more then a maſſe of *Maſſes*, then millions of Ceremonies, of mens Inuentions, for the *conuicting* of Spirituall Monſters.

3 Goe thy way then O *detracting ſpirit*, notwithſtanding all theſe ſtings, tuskes, clawes, contradictions, carpings, calumnations, and cauillations of ſauage people, of *Ariſtarches*, of *Catoes*, of *Momiſtes*, of Monſters, and Vſurpers; goe thy way, (I ſay) *connicted*, I adiure and coniure thee *in the name of the Father, of the Sonne, and of the Holy Ghoſt*, the ternall and Eternall *Vnitie*, (vvho for

for the myſterie of mans ſaluation is really diſtinguiſhed in appellation, operation, and perſonall function, but indiſtinct in Eſſence, Omnipotence, and Eternitie;) and venture not hereafter to poſſeſſe the ſanctified ſoules of our new-borne *Brittaines*, nor attempt to tempt the *Authour* of this aduenturous *Arke*, fraught by him but with ſimple *Circles* in ſteed of *Noahs* neceſſarie implements: vvhoſe ſpirituall faculties I finally pray our *Heauenly Lord*, the *Lord* of *Hierarchies*, to fence and fortifie with the ſhining ſhield of his *ſunnie ſpirit*, not onely againſt thy ſpirituall ſpite, *O blaſt of Blaſphemie*, but alſo againſt all other aſpiring *ſpirits* whatſoeuer, whether they dwell in the fleſh, or out of the fleſh.

Amen.

FINIS.

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2 *The Authors invocation to the Godhead, through whose onely operation the spirit of Detraction is to be coniured and conuicted.*

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Linea-

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5 *That it is hard to iudge of our ſpirituall ſtings, and from whence they come.*

Lineament II.

1 *The originall root of Detractions and other pollutions; and whether the ſpirit of Detraction and other ſinfull ſpirits, which poſſeſſe mankind, be reall ſpirits or ſtings of the Diuel?*

2 *The*

2 *The fight betwixt the knowledge of Good, and the knowledge of Euill.*

3 *That the Good gets the victory ouer the Euill.*

4 *That the Diuell cannot harme a man really.*

Lineament III.

1 *That all wicked Spirits ordinarie and extraordinarie doe issue from the same head.*

2 *That they cannot harme a man really, without his owne naturall or wanton motion.*

3 *Their varieties proued out of the Scripture, where* Sauls *lunacie is censured.*

4 *That the Spirit of Detraction attendeth on all the said spirits.*

Lineament IIII.

1 *Why God giues vs ouer to be tempted by* Sathan.

2 *After what manner the* Diuell *vseth now a-dayes to ensnare vs.*

3 *The* Diuels *policy for the circumuenting of soules.*

Lineament V.

1 *Mans fall from the state of innocencie is censured.*

2 *Curiosity curbed for intermedling with Gods secrets.*

3 *The first reason why man was not left altogether perfect and incapable of sinne.*

4 *The latter reason.*

Lineament VI.

1 *A meditation vpon Sathans stings, occasioned by an vnfained dreame of the Authours.*

2 *Whether the Dragon which S.* Iohn *saw fighting with the Archangell, was reall or spirituall.*

3 *Whether the Serpent which deceiued* Eue *was reall, or spirituall, or both; wherein the manner of her deceiuing is laid downe.*

Linea-

Lineament VII.

1 *That the Holy Ghoſt applies the Scripture vnto mans capacitie.*

2 *An admonition to the Readers of the Scripture.*

Lineament VIII.

1 *The Election of the Proteſtants after the imitation of* S. Pauls *graffing in of the Gentiles.*

2 *Meanes to diſcerne the Antichriſt by Propheſies out of the Scripture.*

3 *Meanes to diſcerne the Antichriſt by his pompous manner of liuing, and alſo by his Detractions.*

The third Circle.

Lineament I.

1 THe nature of the ſpirit of Detraction.
2 His obiections.
3 The Authours anſwere.
4 The deſcription of Detraction.
5 His Companions.
6 His Paradoxes.
7 A briefe Confutation.

Lineament II.

1 *Notes to diſcerne the ſpirit of Detraction.*
2 *A limitation of ſpeaches.*

Lineament III.

1 *That the imbecillity of our natural diſpoſitions tainted through the firſt Mans ſinne with curioſity, inconſtancie, and negligence, is the prime cauſe of the* ſpirit of Detraction.

2 *That our curious ſearch after the ſupernaturall beginning of time, worketh our confuſion.*
3 *Of our Curioſity.*
4 *Of our Inconſtancie.*
5 *And of our Negligence.*

Lineament IIII.

1 *That ill Education is another cauſe of malicious Detraction.*
2 *That want of maintenance in the Clergy, is the cauſe of ill Education.*
3 *Certaine moderne abuſes taxed in ſome remote angles of this Kingdome.*

Lineament V.

1 *That the ſecret and ſpirituall ſuggeſtion of the Diuel, is the third cauſe of the* Spirit of Detraction.
2 *The cunning reaſons of the Diuell to confirme ſinne.*
3 *Their Confutation.*

Lineament VI.

1 *The naturall manner, how the* Spirit of Detraction *enters into a man and poſſeſſeth him.*
2 *Another reaſon to confirme the premiſſes.*

Lineament VII.

1 *Corollaries for the explanation of the premiſſes.*
2 *Where wicked* Spirits *reſide in man.*

Lineament VIII.

1 *That the* Spirit of Detraction *hath two principall inſtruments, the Hand and the Tongue.*
2 *Their apiſh trickes.*
3 *Their monſtrous effects.*
4 *A briefe dehortation from Detraction.*

Linea

Lineament IX.

1 *The* Authors *censure of certaine* Englifh Pamphleters, *and* Ballad-writers, *with an invocation to my* Lord of Canterbury *for a reformation, not onely of theſe abuſes in writing, but alſo of other enormities committed againſt the Church-Canons.*

2 *A Deſcription of good and evill* Writers.

3 *That there is a mixt morall kinde of* writing, *ſerving as the leſſer light for the converſion of the naturall man.*

Lineament X.

1 *Certaine* Detractions *of our common* Stage-players *are taxed.*

2 *How* God *diſtributes his gifts diverſly to every particular man.*

3 *The* Authours *briefe Apologie concerning his owne imprinted workes.*

Lineament XI.

1 *What kinde of perſons the* ſpirit of Detraction *doth ſoonest poſſeſſe: with a deſcription of the common people.*

2 *That wiſe men and of reſolution muſt not feare the* Detractions *of the common people.*

3 *That it is neceſſarie for Enuie to be the companion of Vertue, and for the* ſpirit of Detraction *to follow Magiſtrates, as the ſhadow the body for the corroborating of their vertues.*

Lineament XII.

1 *Why men ſoiourne with the ſpirit of Detraction and will not be diſlodged from him.*

2 *That no worldly cauſes ought to diſpoſe a man unto Detraction.*

Lineament XIII.

1 *The Concluſion, ſhewing that all perſons from the* Prince *his* Scepter, *to the* Coblers naule, *are ſubiect to* Detracting *tongues.*

The fourth Circle.

Lineament I.

1 *THe felicitie and infelicitie of our Country of* Great Britaine.

2 *The* Authours *ſupplication to the high and mightie* Court of Parliament *for ſuppreſſing of common Swearing, Blaſphemies, Slaunders, Periuries, and other Detractions offenſiue to* God *and their Countries weale.*

3 *That they crucifie* Chriſt *anew, which ſweare eyther wantonly or wilfully by his* bloud, *&c.*

4 *The* Authours *motion for more* Additions *to the* Statute of Periurie.

5 *The neceſſitie of theſe* Additions, *and of likely circumſtances to lead our common* Iurours.

Lineament II.

1 *That* Licentiouſneſſe *is the cauſe of* Detractions, *defamations,* periuries, *and blaſphemies.*

2 *That* Tauernes *are the cauſes of* licentiouſneſſe; *whereby the* Authour *taketh an occaſion to admoniſh* Magiſtrates *of their dutie in this important caſe.*

Lineament III.

That the Spirit of Detraction is ſooner conuicted through the bright light and teſtimonie of the Scripture, then through mens reall force or worldly deuices.

Lineament IIII.

The Spirit *of Detraction coniured and conuicted by the Prophet* Dauids *teſtimonie.*

Lineament V.

The ſpirit of Detraction coniured and conuicted by King Salomons *teſtimonie.*

Linea-

Lineament VI.

The ſpirit of Detraction coniured and conuicted by Ieſus *the ſonne of* Syraches *teſtimonie.*

Lineament VII.

The ſpirit of Detraction and Periurie coniured and conuicted by other teſtimonies of the Scripture.

Lineament VIII.

The Authours aduiſe to Iury-men, wiſhing them to proceede vprightly according to their oathes, and alſo to meditate on the future diſcourſe.

Lineament IX.

The Spirit of Detraction coniured and conuicted by the Ciuill lawes Conſtitutions.

Lineament X.

The Spirit of blaſphemous Detraction conuicted by Gods iudgements executed on ſome of our owne Countries inhabitants.

Lineament XI.

The Spirit of Detraction and Periurie conuicted by ſentence of our owne lawes executed on corrupted Iurours.

Lineament XII.

The Spirit of Detraction conuicted by the ſtatute De ſcandalis magnatum, *and alſo by the Soueraigne authority of the Court of Starre-Chamber.*

Lineament XIII.

1 *Of the Iuriſdiction of the* Eccleſiaſticall Court, *touching words of* Detraction *and defamation.*

2 *Where the* Kings writ *of* Prohibition *lies againſt ſuch actions commenced in that* Court.

3 *That mixt actions belong to the Common law.*

Lineament XIIII.

Obſeruations concerning words of Detraction and Defamation, fit to be peruſed of Sheriffes and Stewards, or of other Iudges of inferiour Courts, extracted out of the Reports of Sir Edward Cooke *Knight, Lord chiefe Iuſtice of the common Pleas.*

Lineament XV.

Obſeruations concerning detracting Libels giuen in the Starre-Chamber, and collected out of Sir Edward Cookes *Reports.*

Lineament XVI.

The concluſion of the fourth Circle, containing the Authours *parenetical* Charge *to common* Iuries.

The fift Circle.

Lineament I.

1 THe *Authours ſcope in this Circle.*

2 *His inuocation to the Godhead, againſt his Ghoſtly Enemies.*

Lineament II.

1 *How the Spirit of Detraction attributes the glorious workes of God vnto the Diuell.*

2 *That mens guiltie conſciences driue them to extoll the Diuell and his ſuppoſed power.*

Lineament III.

Proued out of the Booke of Wiſedome, *that mens guiltie conſciences cauſed them at firſt to feare* Bugs *and* Spirits.

Lineament IIII.

How mens guilty conſciences made them to miſtake the truth, and to become afraid of things meerely naturall.

Linea-

Lineament V.

A merry ſtorie borrowed out of Peter de Loiers booke of Specters, *ſhewing how a* Trauailer *was frighted in paſſing by a Gallowes.*

Lineament VI.

1 *Whether in time of* Poperie *the* Diuell *appeared to* Coniurers *or* Witches.

2 *Why now adaies the* Diuels *apparitions are ceaſed among the* profeſſours *of the* Goſpell.

3 *The Authors opinion touching his viſible illuſions.*

Lineament VII.

1 *How* Popiſh Shauelings *inuented the vſe of common* Coniurations *and fictions, in policy for the greater efficacie of their Idols, Holy-water, and Maſſe-monging; wherein the weakeneſſe of their* Holy-water *is ſhewed.*

2 *That they coined lies of purpoſe to confirme their ſect, namely, in* Luthers *life time, of* Luthers *death.*

3 *A note deliuered by the Authour touching the Diuels reall power.*

Lineament VIII.

1 *That true* miracles *were but lent by the* Lord *to the* Primitiue Church, *for confirmation of the* Goſpell *which accompanied the ſaid* miracles.

2 *How in their ſtead falſe* miracles *crept into the Church with the* Antichriſt *in the time of the great Apoſtaſie.*

3 *The Diuels Synode for employments of his helliſh* ſpirits.

4 *The* Authours *digreſſion, ſhewing that the Diuels ſhape was not reall, but deluſiue to deceiue the eye-ſight.*

5 *How men by his ſpirituall inſinuations became his agents here on earth.*

6 *The Diuels craft to continue men in their* Detractions.

Linea-

Lineament IX.

1 *What is the craft of our common* Wizards.

2 *That* Souldiours *and men of courage haue beene daunted with diſguiſed* Angels.

3 *Examples of ordinary* Witchcraft, Sorceries, *and* Coniurations.

Lineament X.

An example tranſlated out of Monſieur du Cheſne *his* pourtait de la ſaincte, *declaring how one* Monſieur Poena, *a Phiſition of* Paris, *coniured two* ſpirits *out of a poſſeſſed mans body.*

Lineament XI.

An excellent example of Coniuration, *tranſlated out of* Eraſmus *his* Exorciſmes, *fit to be obſerued of our ſuperſtitious* Detractors.

Lineament XII.

1 *That the* Diuels *common drift is, ſpiritually to vndermine the will of man.*

2 *That his ſcope and force is conſenage and deceit.*

Lineament XIII.

Aphoriſmes collected out of the firſt Fathers of the Primitiue Church concerning the Diuels power.

Lineament XIIII.

1 *The* Authours *Dehortation from ſuch vaine* detracting *ſtudies.*

2 *The knowledge of* Aſtrologie *ſtinted and cenſured.*

Lineament XV.

1 *That the* Authours *meaning is not to denie the* Diuels reall ſubſiſtence.

2 *His charitable application of the* ſtatute *againſt* Witchcraft, *made* Anno primo Iacobi.

3 *That*

3 *That he onely denieth his reall power, and his palpable force ouer any of Gods creatures.*

4 *The vanity and fondneſſe of* Wizards.

5 *That the hand of God plagued* Iob *and other creatures of his.*

6 *That good men neuer* detract *from Gods glory.*

Lineament XVI.

The Spirit of Detraction *punished by the immediate power of God, proued by examples out of the* Scripture.

The ſixt Circle.

Lineament I.

1 THe ſpirit of Detractions *pleas and allegations on the behalfe of his humouring and ſoothing men in their vanities.*

2 *The ſaid* ſpirit *ſharply rebuked for his Equiuocation and diſſimulation.*

3 *The Authours purpoſe in this ſubſequent* Circle.

Lineament II.

1 *How the Spirit of Detraction goeth about to ouerthrow Predeſtination in attributing our misfortunes immediately to the Planets, thunders, lightnings, or other naturall creatures; where the Author excuſeth himſelfe for writing of ſuch deepe myſteries.*

2 *How God made the ſecond cauſes and all other things in this world for mans ſake.*

Lineament III.

The Spirit of Detraction *conuicted for meaſuring Gods prouidence by their owne humane prouidence.*

Lineament IIII.

1 *The* Authors *censure of* Predestination.

2 *That all second causes doe worke their effects according to the first causes direction, which is God.*

3 *How God endowed some with free-will through grace to enable them vnto faith.*

4 *The* Spirit of Detraction *convicted for imputing the cause of mens damnation to Gods decree.*

Lineament V.

That God is not the Authour of Temptation, but an Actor therein.

Lineament VI.

1 *How God predestinated some to be saued.*

2 *Why all men were not elected.*

3 *That mens owne wils by Gods sufferance occasion their reprobation and harme.*

4 *The Authors sentence concerning himselfe, whether he be one of the elect.*

5 *That Good and Euill cannot come without Gods consent.*

Lineament VII.

1 *The causes why God ordained thunder and lightning.*

2 *The naturall nutriments of lightning.*

3 *Why thunder and lightning be most dangerous in Winter.*

4 *Where they worke their operations more vehemently.*

5 *An admonition to build low.*

Lineament VIII.

1 *How God sends thunder and lightning eyther for his glory, for mens triall, or for their punishment.*

2 *Examples as well moderne as auncient of forcible thunders and lightning.*

Lineament IX.

1 *That they* detract *from the glorious Maiestie of God, which*

which attribute his thunders, lightnings, and other meteorly ſignes to the Diuell or his adherents.

2 *Proofes out of the word of God, that God alone ſendeth forth ſuch terrible ſignes.*

Lineament X.

1 *Probable proofes out of Ciuill pollicy, that God is iealous of his glory, and glorious ſignes, and therefore not probable that he would lend his reall power to the Diuell.*

2 *Examples of worldly ſtates, which could not endure vſurpers of their tranſitory titles and prerogatiues.*

3 *That God hates* Coniurers. *Witches, Antichriſtians, and other* Detractors *and vſurpers, worſe then Atheiſts or ignorant Infidels.*

Lineament XI.

1 *Wherefore God diuerteth his naturall creatures againſt mankinde.*

2 *That all croſſes & misfortunes proceed only from God.*

3 *That in any wiſe we muſt not delay repentance.*

4 *An obiection againſt ſodaine death by the* ſpirit of Detraction *out of the* Letany, *with a confutation thereof.*

Lineament XII.

1 *That we muſt not iudge by mens* misfortunes, *or ſodaine death, that they be forſaken of God.*

2 *Charitable cenſures, which a good Chriſtian may yeeld touching thoſe that* die ſodainly.

3 *The* Spirit of Detraction *conuicted for cenſuring ouer-cruelly of the* Authors wife, *who was ſticken dead with lightning the third of* Ianuary, 1608. *where her commendation and aſſumption are moralized.*

Lineament XIII.

1 *The* Authours *gratulation for his late fortunate deliuerance.*

2 *His deſcription of the* lightning *tragedy*, the third day of Ianuary, 1608. *at what time* God *tooke away his* wife.

3 *His deſcription of other* croſſes *at the very ſame time.*

4 *How* God *fore-ſhewed by* myſteries *the ſaid* croſſes *before they hapned vnto the* Authour: *wherein his cenſure of* Dreames *is interlaced.*

5 *His deſcription of his miraculous eſcape out of the* Sea, *wherein he fell by force of a cruell tempeſt on a* Chriſtmaſſe day. 1602.

Lineament XIIII.

1 *The ſpirit of Detraction committed for cenſuring the Lords ſecret iudgements.*

2 *The Authours imperfections acknowledged.*

3 *His meditation on his late croſſes.*

Lineament XV.

The Authours *gratulatorie Prayer vnto the Lord for the aboue-ſaid wonderous effects.*

Lineament XVI.

1 *The Concluſion of this preſent* Circle, *conſecrated by the* Authour *to his* Wiues *memorie.*

2 *The Application of her memorable* death.

3 *The* Authours *Apologie againſt the* Spirit of Detraction, *on the behalfe of this preſent* Circle, *where his Wiues memorie is ſaluted with a* Chriſtian farewell.

The ſeauenth Circle.

Lineament I.

1 *THat the* ſpirit of Detraction *can neuer annoy vs, while the* Maieſtie of Iuſtice *ſhines vpon vs.*

2 *The* Authours *ſupplication to the* Lord Chancellour *of* England, *the* Lord Preſident of Wales, *and to all other his* Maieſties Iudges of Record *within* this Monarchy of Great Britaine, *for the extirping out of notorious* blaſphemies.

3 The Spirit of Detractions *craft in moleſting his* Maieſties inferiour Officers.

4 *His diabolicall craft in wronging of priuate perſons.*

5 *The* Authours *Concluſion to the aboue-ſaid* Lords, *for reformation of the ſaid abuſes.*

Lineament II.

1 *That after Controulement, Inſtruction is neceſſarie for them, that be poſſeſſed with the* Spirit of Detraction.

2 *That* Taciturnitie *and* Patience *doe coniure him downe into hell.*

Lineament III.

1 *The deſcription of* Taciturnitie.

2 *That the nature and qualitie of a man may be diſcerned by ſpeach or writing.*

3 *That wiſe men in priuate may deſcant of their neighbours faults, ſo that the ſame tend to edification.*

Lineament IIII.

1 *That* Patience *is policie in* Detractions.

2 *An exhortation to patience.*

3 *An obiection of the* Detracted.

4 *A confutation.*

Lineament V.

1 *That the* Spirit of Detraction *begins to ſhrinke through the influence of* Taciturnitie *and* Patience.

2 *The* Spirit of Detraction *conuicted for broaching out queſtions of* Princes Soueraignties.

3 *That priuate perſons ought not to diſpute of their* Prince *his dealings.*

Lineament VI.

1 *The* Authours *ſcope in this ſubſequent diſcourſe.*

2 *The* Spirit of Detraction *conuicted in* Proteſtants, *for exaſperating of* Puritanes *in their peruerſe humours.*

3 *The* Spirit of Detraction *conuicted in* Puritanes, *for their obstinacie against our* Ecclesiasticall Canons.

Lineament VII.

1 *The* Spirit of Detraction conuicted *for repining at our Christian neighbours of* Scotland.

2 *The said* Spirit conuicted *for* detracting *from our Countrey-men of* Wales.

Lineament VIII.

1 *The* Spirit of Detraction *conuicted in* Aduocates *and* Counsellours *at Law, for putting on a good face on bad causes.*

2 *The* Authours *resolution on the behalfe of honest* Lawyers.

Lineament IX.

1 *The Authours inuocation to the Deitie for pardoning the petulance of his spleene in this present Lineament.*

2 *That Iudges and Executioners of iustice of all others, are most wantonly detracted by our swaggering Libertines; wherein their vanity is censured by the Authour; and also their craking Genealogies are controuled.*

3 *The cariage of Iudges towards such detracting Sycophants.*

4 *An admonition to Iudges, not to respect taunting tongues.*

5 *Another admonition vnto them not to rayle and reuile at their inferiours.*

Lineament X.

1 *That a true Christian ought not to* detract *from the Iudges of his Countrey, though they wrong him.*

2 *That no mortall man liues exempted from manifold crosses.*

3 *What vexations befall to Iudges themselues.*

Linea-

Lineament XI.

1 *The* Reply *of the* Spirit of Detraction, *to the premisses.*

2 *An Answere to the said* Reply *out of the Rules of* Policie, *fit to be obserued of peenish Preachers.*

3 *The benefit that comes to a true Christian by* detracting *tongues, where the* Spirit of Detraction *is* conuicted *with his owne force.*

Lineament XII.

The spirit of Detraction conuicted for censuring men for their 1 Pouertie. 2 Birth. 3 Bodily imperfections.

Lineament XIII.

1 *The* Spirit of Detraction *conuicted for blabbing out tales concerning womens credits.*

2 *Wherefore it is not lawfull to speake abroad of womens causes.*

Lineament XIIII.

1 *The reasons why men speake ill of learned bookes.*

2 *That superstitious persons cannot rightly conuict the* Spirit of detraction.

3 *That the true* conuiction *of the* Spirit of Detraction *consists in the mysteries of Gods word.*

FINIS.